

THE  
UNIVERSALIST CENTENNIAL  
1870.



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# PROCEEDINGS

AT THE

# UNIVERSALIST CENTENNIAL

HELD IN

GLOUCESTER, MASS.,

SEPTEMBER 20TH, 21ST, & 22ND,

1870.

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## NOTE.

The volume here presented to the reader is made up largely from short-hand reports of the several meetings held at Gloucester during the great Jubilee Convention of Sept. 1870. Pains have been taken to furnish a complete and reliable account of the largest and most important assembly of Universalists ever gathered. It is believed that the effort has been unusually successful; and the publishers offer the volume to the Universalists of America as at once a record and a memorial of the greatest event in the history of their Church.



# REPORTS.

## Report of the Board of Trustees.

*To the General Convention of Universalists in the United States of America.*

The Board of Trustees herewith present their FIFTH ANNUAL REPORT.

They have held seven meetings during the year.

The Rochester Parish, having at the solicitation of the Convention, released Dr. Saxe from his engagement with them, he entered upon his duties as General Secretary, Oct. 7th, 1869. A report of his work for the year is hereto appended.

To secure the safe and judicious investment of the Murray Fund, the following Committee was appointed: — Hon. I. Washburn, Jr., Me.; A. A. Miner, D. D., Mass.; Benj. F. Romaine, Esq., N. Y.; Chas. H. Rogers, Esq., Pa.; Chas. B. Sawyer, Esq., Ill.

### UNIFORM ORGANIZATION.

The Board has been notified of the re-organization of the Georgia and Alabama State Conventions; and of the adoption by the Illinois Convention of the Constitution recommended by this body. Twenty-one States are now organized in Conventions.

### THE WASHINGTON MOVEMENT.

The Board has furnished regular pulpit supplies to the Washington Society, during ten months of the year. The Society has been steadily gaining ground, and its prospects for permanent success are improving. And while the Board would gladly recommend the Convention to build for them a Church, or even at less outlay to supply a settled pastor, it is yet their opinion that the immediate and pressing needs of the Convention are such, that at present it is inexpedient to adopt either plan.

### CONVENTION SCHOLARSHIPS.

The Funds of the North-Western Conference having been exhausted by the surrender of the missionary work of that Conference to the General Convention, the Board adopted its Beneficiaries, five in number, and has granted besides fifteen new scholarships of \$180 each per annum.

Since the Convention commenced this work, (1865) 45 scholarships have been granted. Of the number thus aided, one has died, one has abandoned the ministry, 14 are still in the Schools, and 29 are at work in the Ministry.

### BEQUESTS.

The Board has been notified that Mr. W. S. Gunn of Nyack, N. Y., has bequeathed the sum of \$8,000 to the Convention, in trust for the relief of disabled clergymen.

### STATISTICS.

Complaint having been made in former years that the statistical blanks furnished by the Convention were too complicated and elaborate in detail, a blank was this year prepared which demanded only such facts as it seemed must be within the reach of every clerk or pastor. But the results, although perhaps more favorable than those of former years, are not such as afford us any accurate estimate of our strength. The State Secretaries generally have displayed the utmost zeal and diligence — the fault is with the Parishes.

The Convention of last year instructed the Permanent Secretary to "make honorable mention of all who promptly and faithfully respond to his call; and that the officers of subordinate bodies who fail in this regard be named in the Report, to become a part of the Record." Honorable mention is therefore made of the following Secretaries, who have made as complete returns as possible, with the materials at their command.

Rev. C. Weston, Maine; Rev. S. H. McCollister, N. H.; Rev. G. S. Guernsey, Vt.; Rev. C. J. White, Mass.; W. S. Johnson, R. I.; J. S. Hussey, Ct.; Rev. A. A. Thayer, N. Y.; Thos. J. Pullen, N. J.; Henry E. Busch, Pa.; Rev. E. L. Rexford, Ohio; Rev. M. B. Carpenter, Mich.; Rev. W. W. Curry, Ind.; Rev. T. H. Tabor, Ill.; Rev. J. Britton, Wis.; W. H. Fleming, Iowa; N. H. Hemiup, Minn.; Rev. J. H. Ballou, Kansas; Rev. Stephen Hull reports for Missouri; Jas. M. Phillips for West Virginia, and Rev. L. F. Andrews, for Georgia.



## THE MISSIONARY BOXES.

This report closes September 8th. From January 1st, 1870, to this date, 10,097 boxes have been heard from, giving an aggregate of \$10,380 81, an average of \$1 02 per box. The Board believes that the success of this method of raising money depends very largely upon the hearty co-operation of the clergy, and efficient laymen in the parishes. With such co-operation, the Boxes can be made to yield a permanent income to the Convention of from \$15,000 to \$20,000 per annum. Reference is made to the Report of the Committee hereto appended, for details of construction and distribution.

## FINANCES.

The Buffalo Convention in its preoccupation with Centenary affairs seemed to overlook the fact that this Board could not carry out the plans of the Convention without money.

It was voted to raise \$200,000 Murray Fund, and a General Secretary was elected to super-

vise the work: the Missionary Box plan was approved; the Board was instructed to render the Washington Society all the aid in its power, the granting of Scholarships to worthy young men desiring to enter the ministry was approved, &c.: but the fact was overlooked that, pending the raising and investment of the Murray Fund, the Board had only \$2,309 35 to carry on the work of this most important year. At the first meeting of the Board after the Buffalo Convention, it became apparent that to carry out the expressed desire of the Convention, and not to abandon the work already begun, or recede from the pledges already made, there was a deficiency of some \$16,000 to be met, for which no provision whatever had been made. The Board resolved that it would carry on the work committed to it at all hazards, and has accordingly borrowed the Funds necessary to keep these various enterprises alive, to the amount of \$15,000; and it now asks the Convention to provide for the same, and relieve it from the responsibility it has thus incurred.

## Permanent Treasurer's Report.

*To the General Convention of Universalists in the United States of America:*

The undersigned begs leave to present herewith his annual Report, with an account current of the expenses and disbursements of the General Convention for the year ending on the morning of the third Tuesday of September, 1870, and also a statement of the receipts for account of the Murray Centenary Fund, and of its investment so far as the same has been made, together with the proper vouchers accompanying the respective amounts.

An abstract of the accounts is given herewith, for the details of which reference may be had to the accompanying documents.

## GENERAL ACCOUNT.

1869		RECEIPTS.	
Oct. 15.	To Balance received from the late Treasurer.....	\$2,309 35	
Dec. 23.	" Borrowed from the New York State Convention.....	2,000	
Dec. 31.	" Received from Missionary Boxes to date.....	165 32	
1870.			
June 2.	" Proceeds of Note discounted at Tradesman's National Bank, Philadelphia.	2,936 50	
July 20.	" Borrowed upon the obligation of Board Trustees.....	10,000	
Sept. 12.	" Received from the Permanent Secretary.....	974 22	
			<u>\$18,385 49</u>

## DISBURSEMENTS.

Construction and Expressage Missionary Boxes,	3,174 88
Scholarships.....	3,900
General Secretary's salary.....	3,208 23
Permanent Secretary.....	500
Travelling Expenses.....	934 60
Aid to the Washington D. C. Society.....	1,159 85
Office expenses, Stationery, &c.....	1,591 22
	<u>14,468 79</u>
In Treasury—General account.....	3,916 70

## MURRAY CENTENARY FUND ACCOUNT.

## RECEIPTS.

J. M. PULLMAN, Permanent Secretary for,	
Received from Missionary Box collections.....	\$10,330 81
" From other sources.....	23,827 46
	<u>\$34,208 27</u>

## DISBURSEMENTS.

Invested under the direction of the Investing Committee.....	10,000
In Treasury—Murray Fund Account.....	<u>\$24,208 27</u>
The present indebtedness of the General Convention is as follows:	
Due New York State Convention for Loan and interest.....	\$ 2,105
" Note discounted at Philadelphia, due Oct. 5th, 1870.....	3,000
" Loan from Murray Fund and interest, say.....	10,175
" Construction of Missionary Boxes.....	235
" Installment to Beneficiaries—Due October 1st, 1870.....	1,500
Total.....	<u>\$17,015</u>

All of which is respectfully submitted.

D. L. HOLDEN, *Permanent Treasurer.*



## Report of the Committee on the Missionary Army.

### To the Board of Trustees :

Your Committee beg leave to report that agreeably to your instructions they have caused an adequate supply of Missionary Boxes to be constructed from time to time, as they have been required during the year, and have promptly forwarded them to parties desiring them.

There have been prepared for distribution to this date.....	Boxes 30,000
Distributed prior to October 1, 1869.....	3,000 25,560
Distributed the current year.....	22,560
Number of Boxes ready for issue,....	4,440

The above distribution has been principally to State Agents, Pastors, and Sunday School Superintendents, though quite a large number have been sent out by mail singly to individuals. Your Committee avail themselves of this opportunity to express their thanks to H. B. Metcalf, Esq., of Boston, through whose exertions over ten thousand Boxes have been distributed through the New England States.

The gross receipts since the organization of the army are as follows:—

Receipts for general account to December 31, 1869.....	\$268 09
Receipts for account of Murray Fund from Jan. 1 to June 30, 1870.....	2,629 58
From July 1 to September 8, 1870.....	7,751 23 10,380 81
Total receipts from the army.....	\$10,748 90
The whole cost of construction and expensage to this date is.....	\$3,707 26

Returns of deliveries of Boxes to the members of the army have been received, showing a very satisfactory result, and when fully reported will increase the number of names upon the Register to eighteen or twenty thousand.

Your Committee believe this to be one of the best methods that can be employed to unite our friends in their efforts to advance the interests of the denomination, and they trust that its usefulness will be felt in a still greater degree in the future, and that the efficient engine which this Auxiliary has shown itself to be may be retained permanently in the service of the General Convention.

Respectfully submitted,

D. L. HOLDEN, } Committee.  
J. M. PULLMAN, }

## General Secretary's Report.

### To the Board of Trustees of the General Convention of Universalists :

As the Session of our Supreme Denominational Body approaches, which will consummate a year of unusual activity and unprecedented importance in the history of our Church, it becomes my duty to submit my annual Report, as General Secretary of the Convention.

I accepted the position to which the voice of the Convention called me with very great reluctance, distrusting most sincerely my fitness for the place which had been so worthily and ably filled by my predecessor, and trembling before the magnitude of the work to be entrusted to my superintendence.

Our Centenary year was about opening and a comprehensive plan had been projected for making it memorable.

It involved scarcely less than the inauguration of a new era in our history. The denominational heart was to be fired with a new zeal by the unfolding of inspiring possibilities—the *giving* spirit was to be quickened—large sums of money to be raised while the very machinery for money raising in the main was to be cre-

ated. The leadership in this work as well as the responsibility was to be devolved upon the General Secretary.

Nor was there anything encouraging in our past experience. Although local undertakings had prospered and creditable sums had been raised in some of the States to establish Institutions of Learning, yet all attempts to raise money by and for the General Convention had simply humiliated us by their results.

The first attempt to raise a fund by this body we find set forth in a resolution adopted at its Session in Swanzy, N. H., held in 1801. It is as follows :

*“Resolved, That a fund be raised by such ways and means as may hereafter be devised; the amount of such fund is to supply the wants of Brothers sent forth to preach, to aid in the printing of useful books, and to answer all such charitable purposes as the Convention may judge proper.”*

A Serious objection was made to this movement on the ground that such a fund might become an engine of ecclesiastical despotism.

At the next Session the Report of the Treasurer showed that no response whatever had

been made. The call was reiterated, and the disbursement of the money so guarded as to meet the objections urged. At the memorable Winchester Session, held in 1803, it was found that of the forty societies then in fellowship, only fourteen had responded, the total amounting to \$32.03 1-2.

Such is the history of our first attempt at money raising; and from that time to the opening of our Centenary movement, embracing a period of nearly seventy years, during which, as a Church, we have grown from forty Societies and twenty-two Ministers, to one thousand Societies and six hundred Ministers, with more than an equal per centage of increase in wealth, I do not suppose that, all told, the Convention had raised one tenth of the sum now proposed as the work of a single year. And when we take into consideration that this Central Fund was to come from the pockets of a people who were expected to contribute at least eight hundred thousand dollars more for local purposes, it is not surprising that I should consider it an undertaking of no mean magnitude. But the exigency demanded that some one should take the field, and I did not feel warranted in refusing the call. And I may here be permitted to say that — thanks to the preparation made by my predecessor by his indefatigable labors and his brave strong words — the earnest co-operation of the President — the constant and consecrated application of the Permanent Secretary, and the chairman of the Committee on Missionary army — the courtesy and kindness of every member of the Board — the ability and efficiency of our denominational Press, of which too much cannot be said in praise — the prompt support of nearly all our ministers and the Centenary zeal which has burned in the hearts of the people, many difficulties have been smoothed and my work has been rendered comparatively pleasant.

While the results at this stage of our undertaking are not up to the maximum of our wishes, I am happy to say they are *encouraging*, being as a whole creditable to the liberality of our people, and equal at least to *my* expectations.

#### THE PROJECTED WORK OF THE YEAR.

By vote of the Convention and resolutions of the Centenary Committee, endorsed by the Board, the Centenary work was made to embrace the payment of Church debts, building

and improving parsonages, establishment and endowment of Schools and Colleges, together with the raising of a memorial fund of two hundred thousand dollars to be known as the Murray Centenary Fund. All money raised for denominational purposes outside of current church expenses was to be regarded as Centenary offerings, it being accumulated denominational capital, and to be counted in the general aggregate. It was indicated that the sum of all these offerings ought to amount to one million dollars. This, then, is the objective point toward which we have been working. We have held from the beginning that to accomplish this is success.

#### METHODS AND MACHINERY.

State Conventions were recognized as the sole constituency of the General Convention, and through them the canvass has been conducted. The plan of work contemplated the appointment of Financial Agents in all the States, to have in charge the several objects embraced in the Report of the Centenary Committee. Missionary boxes, the receipts from which were to be incorporated in the Murray Fund, have been distributed under the immediate direction of the Board, although to a considerable extent they have been placed in the hands of the people by agents of State Conventions.

In addition to these instrumentalities the Women's Centenary Aid Association was instituted, having for its object the obtaining of at least one dollar from every Universalist woman in America. This organization has proved a powerful auxiliary and made for itself a splendid record. It has collected the sum of \$21,029.24. Such was the machinery we resolved to operate, leaning firmly upon the ministers, who everywhere manifested warm sympathy and an unshaken determination to further our purpose.

#### VISITS TO STATE CONVENTIONS.

With a view of putting this machinery in motion I visited, early in the year, the States of Illinois, Wisconsin, Indiana, Ohio, Pennsylvania, District of Columbia, New Hampshire, Vermont and Maine, meeting and consulting with the constituted denominational authorities in each state. I was kindly received everywhere, and in all the States thus visited Financial Agents were appointed, excepting Pennsylvania.



The work in the last named State was delivered over to me, but subsequently, and before I was ready for a canvass, said action was reconsidered, and a State agent put into the field by appointment of the President of the Convention. Of the States not visited, Massachusetts, New York and Minnesota, with agents appointed, were in harness for work before the Centenary year opened. At an early day Michigan and Iowa put each an agent in the field, Connecticut organized for the campaign, while Rhode Island, by a spontaneous impulse, decided, without organization, to do its work in a summary way. The result of this preliminary work was the following amounts pledged for the Murray Fund.

Maine.....	\$10,000
New Hampshire.....	6,000
Massachusetts.....	50,000
Connecticut.....	5,000
Rhode Island.....	5,000
New York.....	20,000
Pennsylvania.....	
Ohio.....	10,000
Indiana.....	5,000
Illinois.....	10,000
Wisconsin.....	3,000
Minnesota.....	5,000
	<hr/>
	\$129,000

In addition large sums were voted in Maine, Vermont, Connecticut, New York, Ohio, Illinois and Wisconsin for educational and other local purposes. Vermont, Michigan and Iowa resolved through the Boxes, Women's Aid Associations, and other instrumentalities, to raise the utmost possible for the Murray Fund, but pledged no definite sum.

#### THE CANVASS.

The Canvass was inaugurated and has been conducted up to the present time by a series of Centenary meetings. A considerable proportion of my own time and strength has been expended at such meetings. I have given sermons and Centenary addresses bearing on our work, in Maine, New Hampshire, Vermont, Rhode Island, New York, Pennsylvania, District of Columbia, Ohio, Indiana, Illinois, Iowa, Wisconsin and Minnesota, travelling 24,500 miles to accomplish the same.

I make the following statement of the financial status of the denomination, which I deem of great importance to ourselves, and as an authoritative declaration to the world of the strength and condition of our Church.

The Church property of the Denomination.....	\$5,000 000
Current Expenses.....	600,000
Property and Investments of Schools and Colleges.....	2,000,000
Investments in Charities and Missions.....	85,000

The following is the statement of the Centenary work of the year 1870, which, it should be remembered, is work accomplished outside of the current expenses of the denomination for the year.

Subscribed and paid for Murray Fund.....	\$102,228
Other Centenary offerings, which embrace Payment of Church debts, Building of Churches, Endowment of Schools and Colleges during the year:	846,309

making a sum total of the years work of..... \$948,538

This sum total embraces reports received from the various States, and those reports being in many particulars incomplete, it is certain when full returns are all in, the total will be considerably increased.

It is proper to add to this statement, that 25,500 Missionary Boxes have been manufactured and put into the hands of agents for distribution. Of these, 12,917 have been placed in the hands of the people. Returns have been received from 10,097 boxes, giving an aggregate of \$10,380.81, and an average of \$1.02 per box. For a more full statement, with returns to this branch of our work, I refer you to the report of the Committee on Missionary Army.

The States which have already made good their pledges by Subscription, are, Rhode Island, Connecticut, Minnesota and New York.

The State which has pledged and raised the largest sum for the Murray Fund is Massachusetts. The State which has raised most for educational purposes, is Ohio. The State which has raised most above its quota for the Murray Fund, is Minnesota, that gallant young State in the Northwest, which, with true Prussian energy, in the space of three weeks, ended the Centenary campaign in a blaze of glory.

The Individual who has made the largest Centenary offering is a noble hearted citizen of Akron, Ohio, who has contributed thirty-one thousand dollars to Butchel College.

The large sum pledged by our people in so brief a time, not only indicates that our Church is one of large pecuniary resources and commendable generosity, but a growing conviction of its importance, and deepening confidence in its permanence, and the grandeur of its mission. Certainly, a Church that can add to its working capital in a single year, \$948,537, must be animated by an abiding faith that it ought to live, and an invincible determination that by divine help it *shall* live, until the end for which it was called into existence is accomplished. The significance of this result is an announcement to all the world that we are here and

have come to stay. The financial results of the year also indicate that if in legislative wisdom and executive energy the Convention shall prove itself equal to the disbursement of money for the extension of our Church so as to produce visible results, the people will not fail to furnish the needed funds.

#### MURRAY FUND.

Of the Murray Fund of \$200,000 to be raised within the Centenary year, I have to report that in the nine months of the year, already past \$135,000 has been pledged by individuals and States.

With yet three good months for work, it ought not to be difficult to achieve complete success. We should first urge upon the States the fulfillment of their pledges, and help them so to do. To those which, in consequence of pressing local demands, do not find it possible to make good their pledges at present, I would commend the example of Wisconsin as one worthy of imitation. It resolved to "raise all it possibly can during the year for the Murray Fund, toward what it has promised, and then pay interest on the remainder until it is raised." Let all the States take this course, and what has been pledged has been practically secured.

But, after all the pledges are made good, together with what we have over and above the pledges, we shall need at least sixty thousand dollars. How shall this be provided for? The Missionary of Minnesota gives the key for the solution of this difficulty. He says: "Although we are so far above what we have pledged, we are going to keep on raising money till January, 1871; and then, if the \$200,000 is not raised, let us know how much is our share of what is to be raised." A re-assessment is the only way I know of to surmount the obstacle presented. It should be made on a new basis. To make the quota of a State half the aggregate of what is paid for ministers' salaries, without taking other circumstances into consideration, has been found, on being tested, to be neither just nor practicable. I would have a committee appointed, charged with the duty of surveying the whole field and, after giving every circumstance due consideration, making the assessment. I have faith to believe that no State would repudiate its quota when thus assigned.

#### THE FUTURE WORK OF THE BOARD.

As money is placed in the hands of the Board, new responsibilities press upon it, and

new and promising fields open for its operations. With the Murray Fund raised and invested, that will unquestionably need a larger income than it will yield, to take good care of the vast interests which will be placed in its hands. How shall this money be obtained? Evidently a perpetual canvass is not only impracticable, but incompatible with the real work of the Convention. If it is to appear everywhere as the competitor of local undertakings, it will soon be voted by our people a clog and incumbrance rather than a help. I assume that it should stand as the friend and fosterer of local effort, appearing at every point of peril in the person of its agents, and by its moral support, at least, confirm the weak and rally the wavering.

Its pecuniary dependence hereafter must be on what may be realized through the canvass of State Conventions (where they exist), and from the Missionary boxes.

These boxes ought to be recognized as a perpetual institution and worked with system and vigor.

I am confident that with the requisite effort they may be made to produce a permanent income of at least \$15,000 per year.

While in my opinion it will be found impracticable for the Board, with the means which it will be likely to possess, to undertake the work of building churches, unless at great centers, and on territory outside the jurisdiction of a State Convention, (which work can always be much better done by local bodies,) the organization of unorganized territory and the education of Ministers should always be recognized as its special charge.

Missionary undertakings have been mainly laid aside during the past year on account of a lack of funds, and the pressure of other work; but the interests of our cause in the States of Nebraska, Colorado, Nevada, California and Oregon should receive the immediate attention of the Board, and the organization of at least one of the above named States, be made the special work of the ensuing year.

But if our Church is to be extended, if unoccupied fields are to be occupied, the first and most pressing want will be found to be — more Ministers. Not only will it be found that we cannot grow, but we cannot hold the ground we now occupy without a marked accession to our ministerial strength.

If the Board takes charge of the supplying

of this want and furnishes the means for ministerial education, it will find the first requisite to be, suitable persons to be educated. We have the schools and the money to aid those seeking an education, and now we want a largely increased number of students in training for the Ministry. These we shall never have unless special effort is made to that end.

By some efficient instrumentality suitable young persons should be sought out and, as far as possible, influences brought to bear to turn their attention to the Ministry.

If a systematic effort of this kind could be made in correspondence with our Pastors and Educators, while fewer unfit men would seek to occupy our pulpits, we should find the working power of our Ministry very greatly increased.

In surveying the year's work, nothing will stir the true friend of our cause with such profound satisfaction as the moral results which will always stand out in conspicuous relief, as the crowning glory of our Centenary movement. Our splendid material gain is meagre, compared with the morale we have acquired.

We have made marked progress in acquiring unity and definiteness of purpose. We have

learned what strength there is in a common rallying cry and united action.

There are ample indications that we are soon to have not only a Universalist denomination, but a Universalist Church, which shall move to its purpose, as a compact and harmonious body, with the fiber and spiritual heart to ensure success. We have made a demonstration, which, while it has lifted us into a new prominence before the world, has also given us a knowledge of ourselves we did not before possess, imparting an increased confidence and a larger faith. Whether we achieve all we anticipate, remains to be seen; but the blessedness of giving cannot be taken from us.

Emerging from the effort of this memorable year with a new baptism, we should profoundly thank God for his mercies, and as our anthem of rejoicing is raised at our Centenary Jubilee, with the thrilling associations and memories with which it will be freighted, it should signify the pledge of a new consecration and the earnest of grander triumphs in the future.

ASA SAXE,

*General Secretary.*

## Report on the State of the Church.

*To the General Convention of Universalists:*

BRETHREN:—Your Committee are compelled to begin this report as almost every one has begun, with a regret that the denomination has no statistics worth the name. An attempt was made to form for this paper some estimate of our comparative numerical condition in years recently passed; but the first step showed that the returns, where any had been made, were made without a fixed method, and were quite unfit for instructive comparison. The difficulty probably lies in the absence of any general system of parish records; and we would suggest that some simple form of record-book be prepared, uniform for the whole country, and furnished to pastors at the lowest possible cost. The general use of such books would, probably, in a few years, give us statistics that might be usefully studied and collated.

Still, we have not felt that the absence of a numerical report would be fatal to the usefulness of this document. The life and growth

of the Church is not to be estimated by numbers, but by the more real, though perhaps less tangible evidence of spiritual activity and Christian fruit. We beg leave, therefore, to report, perhaps a little at length, what seems to us to be the present position and efficiency of the Universalist Church.

The most striking feature of the last decade of our first century, has been a tendency to organize. On all hands we see efforts to embody in institutions and gather in focal points of activity all the light and energy of our faith. The labors of three generations were mainly consumed in giving birth and opportunity to a mass of Universalist believers. Very few parallels can be found in Christian history, to the looseness with which our predecessors were bound together by any other ties than the fact of a common belief. And this condition was sought and cherished. The great battle of controversy, resulting in the conquest of room to dwell and leave to act—in the granting, at least, of belligerent rights, if not of recognized



equality in the religious world, were fought by men who stood each for himself, and who did not greatly care to form any closer compact with each other than that of common devotion to the same great cause.

But with a comparatively slackened pressure from without, and a growing sense of great conquests achieved, and great responsibilities attending them, has come to all our body a sense of the looseness with which we have been hitherto connected, and a desire for some new system of organization, which shall better consolidate and direct our immense but scattered strength. The position is exactly analogous to that of our country after the Revolution; and the existing tendency exactly corresponds to that which achieved the Constitution.

Now while this tendency conspicuously displays itself in educational institutions and endowments, in efforts to give greater regularity to the constitution of societies, and in the concentration of ecclesiastical authority in the State Conventions and the General Convention, it also displays no less energy and quite as promising results in the operations of the Church.

Our order has never been wholly unmindful of the deeper facts of religious experience. The faithfulness of our fathers' labors and the large success accorded them, alike prove that they leaned on the Almighty arm and won the Divine approval. But it is no wonder if in the stress of outward attack and defense, they were little led to examine those secret processes of spiritual communion by which they were all the while sustained. No man can accuse our pioneers of having been weak in faith or irreverent in spirit; but they may be said—and considering their circumstances without reproach—to have attached but secondary importance to these ordinances and institutions by which the feelings are enlisted in the service of Christ, and the heart is brought into conscious, as well as close communion, with its Saviour.

But now the character of our relations is essentially changed, and we need much less to combat, and much more to cultivate; the hearts of our people far and wide turn toward the Church, with its sanctions and its ordinances. We feel the need not only of personal growth and consecration, but also of united effort in this direction. We find that

those secret experiences of the soul, which in their last refinement are absolutely incommunicable, and must remain the hidden mystery of each heart, yet crave the indulgence of sympathy with those of like experience, and by that sympathy are made clearer and more assured. And so the organizing tendency which pervades all the efforts of the denomination, forming alliance with the religious feeling, impels large numbers of our people toward the Church.

The evidence of this great and recent movement is seen in the increasing importance attached to baptism, to the public pledge of Christian faith in every form, to the dedication of children, to the eucharist, to prayer-meetings, and to those pulpit ministrations which steadfastly aim to purify men's hearts, and ennoble their lives by filling them with the unsearchable riches of Christ.

Such then, in our view, is the present attitude of the Universalist Church. It has newly awakened to the exceeding value of those means of grace which it has always possessed and never entirely failed to use. The people ask for the bread from heaven. Disposed by their education, and scarcely forbidden by the growing sentiment of the world to hold the cardinal doctrines of our theology, they seek to make them nutritious and delightful to their hearts; and for help in this endeavor they naturally turn to the ordinances of the Church.

Let us now consider how well fitted these institutions are, in their existing form, to answer this new demand.

In a fair degree, the Church, as it stands or ganized to-day, has met the demand. Its ordinances have been found capable of expressing far more than they once expressed, and the spirit of its earlier years proves fully harmonious with the intenser religious spirit of our time. We desire to bear hearty and willing testimony to the manifold comforting and ennobling ministrations which the Universalist Church has bestowed upon her children, in both the near and distant past. We find nothing to rebuke, and very much reverently to admire and love. And yet your Committee must proceed to point out how the enlarging demands of the day seem to call for measures which may give enlarged authority and power to the Church.

There has been a disposition, not by any means yet extinct, to dread any large growth of emotional religion among our people, as leading away from a rational theology, and opening

a door to pietism or priestcraft. But the past seems to guarantee us against such dangers. Organized bodies of men are slow to lose the impress of the conditions which first drew them together; and few principles are more fundamental in Universalist belief than that the relations of man to his Maker are essentially reasonable and informal. We do not conceive that an intelligent Universalist could be found who does not believe that all religious forms are in themselves absolutely indifferent, and committed wholly to the conscientious judgment of those who use them. This is proved by the great variety of forms used in all the offices of our Church; each society, or even each minister, feeling entirely at liberty to choose any existing ceremonial, or to devise a new one. With such a strong original instinct of liberty in the expression of our devotion, we seem secure from any danger of an excessive ritualism, and quite free to consider whether we may not have allowed our worship to run to the other extreme of coldness and scanty significance.

We think two defects in the methods and formalities of the Universalist Church can be pointed out: — *First*, an almost general lack of heartiness and amplitude in our customary mode of public worship and religious observance; and, *Second*, a want of uniformity in the ministrations of different churches.

The first defect is felt by many sensitive persons, and goes not a little way towards accounting for the alienation of many young people from our communion. A large class of worshippers feel far more than they can express or clearly conceive; and such natures long to find somewhere provided expressions for their religious emotions, better than they can themselves devise. Moreover, where such a want is not felt, there often exists the unrecognised need of the educational influence which such forms might exert, wakening new fervor in the worshipper's heart by the very fervor of the worship in which he is invited to participate. Just in this way our Master bids us pray, "forgive us our debts as we forgive our debtors;" not because we habitually do forgive our debtors, but because He would have the prayer He bids us repeat suggest the spirit in which we ought to pray.

The second want hardly needs explanation. Whoever has sometimes attended the services of churches not familiar to him, has noticed

how the novelty of strange forms distracts the attention, and how they lack for a while the power he is used to feel in the prayers and praises of his spiritual home. Nothing has so endeared the Episcopal Church to her children, as the uniformity of her service. Many passages in the book of Common Prayer which cannot bear a moment's criticism, and would not be accepted if now newly proposed, are yet dear to those to whom they come hallowed by the sanctity, and perfumed by the incense, of unnumbered hours of worship.

We think, then, that the power of our Church over the hearts and lives of our people would be greatly augmented by the use of a ritual, simple, uniform, and fervent, — a ritual that would receive the infant in consecration from its parent's arms, should train him for Christian manhood, welcome him into the communion of faithful souls, and tenderly meet him at every crisis of his life, — ennobling his devotion uttering the longings of his heart, soothing his sorrows, sanctifying his joys, and singing over his grave at last its hopeful and triumphant requiem.

To the question which immediately arises, "How shall this be obtained?" it is not easy to answer. All thought of adopting, or even of adapting any existing ritual, is certainly out of the question. The desired ends of such forms can only be reached when they are the healthy growth and expression of the popular heart. A Universalist ritual, therefore, must not only conform in its utterances and its faintest suggestions to Universalist theology, but it must also correspond to the average taste cultivation, and habits of thought among our people. And what they are no man can at once decide. While, therefore, we suggest the need and hint at the nature of a more elaborate body of forms, we do not urge the attempt to give hasty and forced authority to any particular system, old or new. We rather aim by the suggestion to attract general attention and stimulate thought; hoping that little by little, that which lies deep in many hearts may find or make for itself a way of utterance, and the common desire at last embody itself in a common service of praise and worship.

Finally, to recapitulate, the report which your committee have to make concerning the state of the Church at the close of our first century, is briefly this: Our Church is growing with all the energy of vigorous and undevel-

oped youth. Our people, measurably secure of their outward position, are turning anew their hearts towards Christ, striving not only to apprehend the glory of His truth, but to feel his power and enter into his salvation. And this new endeavor reveals to us at once the ample sufficiency of that divine faith which has blest so many souls and sanctified so many lives, and the insufficiency of any symbols we have yet attained to represent to others or ourselves the boundless riches of the grace of God.

May the coming century behold our Church grow stronger, year by year, in the number of her children, in the fervor of her utterance and above all, in the profound conviction that all her hope and all her power rest on our Lord and Saviour Jesus Christ, without whom we can do nothing.

J. SMITH DODGE, JR., }  
J. W. WHITE, }  
H. L. HAYWARD. }

### Report of the Committee on Education.

*To the General Convention of Universalists:—*

The Committee to whom was assigned the duty of presenting the subject of education at this session, call the attention of the Convention to three particulars: 1. WHAT WE HAVE. 2. WHAT WE HAVE DONE. 3. WHAT WE OUGHT TO DO.

1. WHAT WE HAVE. Under this we enumerate, not only the institutions already established, but those also whose existence is secure, and whose equipment for service in our ranks will not long be postponed.

#### Colleges.

LOMBARD UNIVERSITY, Galesburg, Knox County, Illinois. Established A. D. 1852, under the name of Illinois Institute, and changed to its present name A. D. 1856. Buildings and grounds worth \$60,000; real and personal property \$100,000. Library 4,000 vols. Cabinet and apparatus sufficient for class instruction.

ST. LAWRENCE UNIVERSITY, Canton, St. Lawrence Co., N. Y. Has three departments: Collegiate, Theological and Law; the last established A. D. 1866. Total assets of the University, \$153,150. Value of Buildings, Chapel and Library (6,000 vols.) \$28,000.

TUFTS COLLEGE, College Hill, Mass. Established A. D. 1854. Total assets about \$900,000. Value of lands and buildings, \$210,000. Library, Cabinets, Apparatus, \$20,000.

SMITHSON COLLEGE, Logansport, Indiana. Assets, including subscriptions, monies, and bequests, \$55,000. Lands, twelve acres, \$5,000. The main College building was put under contract August 8, 1870. Will be open for students in the Fall of 1871.

BUCHTEL COLLEGE, Akron, Ohio. Named in honor of John R. Buchtel, Esq. to whose munificence the institute owes its existence.

Assets, including subscriptions and lands, \$85,000. The central college Building will probably be commenced before the close of this centenary year.

#### Academies.

CLINTON LIBERAL INSTITUTE, Clinton, Oneida County, N. Y.

Established A. D. 1821. Estimated value of Buildings and Grounds, \$52,000. Fund, \$10,000. Library, 1625 vols.

WESTBROOK SEMINARY AND FEMALE COLLEGIATE INSTITUTE, Stevens Plains, Maine. Incorporated A. D. 1831. School opened A. D. 1834.

Beside the Seminary Building the Institution owns two brick Boarding Halls, known as the *Goddard* and *Hersey* Halls, a dining Hall connecting the two, a Chapel, and one-third of a Church which cost \$15,000. Permanent fund, \$30,000.

Estimated value of Buildings and Grounds, \$80,000. New and valuable apparatus.

GREEN MOUNTAIN INSTITUTE, South Woodstock, Vt.

Established, A. D. 1848. Assets in Real Estate and Funds, \$12,000. Owns an Academy Building, built of wood, and a brick boarding house.

DEAN ACADEMY, Franklin, Mass. Chartered A. D. 1865. Unproductive property; Buildings, Grounds, Furniture, Apparatus &c., Funds, \$84,000. Debt, \$10,000.

JEFFERSON LIBERAL INSTITUTE, Jefferson, Wis. Chartered, A. D. 1866. School Building erected, A. D. 1869, Cost of Building, \$32,000 Debt, \$10,000.

GREEN MOUNTAIN CENTRAL INSTITUTE, Barre, Vt. Chartered, A. D. 1833. Building commenced, A. D. 1866. School opened, A.



D. 1870. Cost of Building, \$72,000. Debt, \$10,000.

The school in Glover, Vt. is, we suppose, still under the patronage of Universalists. We have failed to receive a notice of it.

#### Theological Schools.

CANTON THEOLOGICAL SCHOOL, Canton, N. Y.

TUFTS COLLEGE DIVINITY SCHOOL, College Hill, Mass.

From the above survey it will be seen that as a Church we own five Colleges, seven Academies, and two Theological Schools, representing nearly two million dollars.

II. WHAT WE HAVE DONE. In the first place, all that we have in the line of educational facilities, is the result of a few years work. Thirty years ago, instituted Universalism knew very little of schools. To-day they are planted in nearly every great division of our country. *Lombard University* drains the best intellect of our Church in the West. *St. Lawrence University* is a constant invitation to the affection and generosity of our people in the Middle States. *Tufts College* is a center of influence in New England, and sheds its light over our entire Zion; *Smithson College* makes a fresh appeal to our friends in a region where our cause is weak, and will reward the sacrifices, not only of the noble woman who endowed it with her wealth, but of all who foster its growth; *Buchtel College* is a brilliant promise and will invite the Scholarship and feed the life of our Church in Ohio and Western Pennsylvania, especially appealing to the sympathy and hospitality of the City which has so munificently welcomed it in the person of one of her most gifted Citizens; *Westbrook Seminary* is worthy of the State which it adorns, worthy the great cause it represents, and an honor to the rare type of Christian character which guards its life; *Clinton Institute* is a standing pledge that Universalist Christianity will not die out of a soil which has been enriched by the tillage of so many saintly men; *Jefferson Liberal Institute* puts forth the fresh vigor of youth to win converts to our faith in one of the finest sections of this land. *The Green Mountain Institute* is more than a memory to her children who now grace so many exalted stations; increasing lines of interest from Southern and Western New England converge upon that noble

monument to a good man's forecast and benevolence — *Dean Academy*; and our whole Church gives to the *Green Mountain Central Institute* that salutation which means success. Located at the heart of a glorious State, the pulses of its life can but be widely felt.

Now to have planted and protected the growth of these institutions is something *done*.

Then aside from the direct work which has been accomplished through these schools — the thousands they have instructed, the hundreds graduated — there is the new sentiment they have awakened, almost created, among our people, in favor of sound learning, and a generous culture. We begin to see that the point of sympathy between teacher and taught, preacher and hearer, parent and child, is not a common ignorance, but that the wisest mind is the one that can best adapt itself to the lowest

Our schools, too, challenge the faculties of our youth. They suggest the loftier, richer mind which may be reached; they move the nobler ambitions; they give polarity to desires, purposes which else would be aimless.

Nor is this all. Every school we establish is a direct appeal to the thought and generosity of our churches; helps give direction to benevolence, and form to the growing spirit of sacrifice amongst us. Indeed we are in little danger of overestimating the work our schools have done, and are now doing, in quickening and moulding the life of our people.

III. WHAT WE OUGHT TO DO — The aim of the Committee in this brief paper has been to preserve the cast and color of a report; and we feel that we shall not depart from this design by giving a few hints concerning the work of the future. What is the great duty of American Universalists with respect to education? To us, it seems the immediate duty lies in the direction of our instituted work, and the schools which already exist. Multiply colleges and academies as the needs of the cause demand, and the wisdom of our leaders devises; let them grow up here and there at centers where our faith is little known, even, and where noble souls are moved to endow and protect them; seek and select the fortunate localities in new States and Territories, and build as we are able; push our enterprises so long as any frontier bounds our advances, but plant no school that we do not mean to feed and nourish into complete proportions: and pause before any new undertakings, when it is evi-

dent that those to which we are now pledged, are languishing.

It is the opinion of your Committee that the great need is a more liberal endowment of existing institutions, and ampler furniture with which to effect the end we have in view, viz.: an educated Clergy and an educated Laity. We have set ourselves to this work with something of method; and we ought to be wise enough to see that we shall pass into history with the burden of sickly schools upon us, unless we brace their life with our money, and fill them with the sustaining breath of sympathy. Take the best College we have, the one that is the most generously environed by denominational loyalty, and it needs this very hour a million dollars with which to erect new buildings dedicated respectively to Science, to Letters, and to Religion; to provide fresh facilities in all the higher departments of study; and to endow other Chairs of instruction. Nothing in the line of instrumentalities would so increase our power as a Church, like a complete endowment of our Schools. History shows that *denominations* live by their institutions: and the impressive fact for us to ponder is, that this is true only as the institutions are invested with strength. To do us any good, our Colleges and Academies must show signs of growth and this they will never do unless they are fed by the continual favor of our people. Another duty, second only in point of time, to the character of our Institutions and the quality of their work. Our best educators cannot be said to favor what is called the *New Education*. They adhere to the fixed, uniform, and classical curriculum, as distinguished from that which makes College studies largely elective. They believe that the prescribed course in which the Classics and Mathematics are prominent, is the one best fitted to train a man to know himself and the world; to give what Milton calls the "complete and generous education, that fits a man to perform justly, skillfully, and magnanimously, all the offices, both public and private;" and yet they are alive to the fact that instruction should be intellectual and wide-reaching; that there should be, not less drill-work in the preparatory school, and during the first years in college, but more logical and æsthetic analysis, and psychological discipline in all the departments, and at every stage of intellectual success. The Committee, therefore, all the more confidently urge the point that our

schools should have a character of their own, and vindicate their right to existence and patronage, not merely because Universalist money endowed and a particular Church order controls them, but because what is most radical and formative in our noble faith pervades and strengthens them. Not that we would convert our halls of learning into moral lecture-rooms for the explanation of the precise tenets of Christian Universalism, and the illustration of our doctrinal ideas; but we would fill and encircle our Institutions with the spirit of the religion we profess. We insist that there should be peculiarities of basis and superstructure, of principle and method; and that these should color the organic life of our schools, fashion our instruments, appear in our methods, and give tone to instruction. Precisely what these peculiarities should be, and how show themselves, we may not be wise enough to suggest, even if it were right to do so in this report. We simply believe that there is vitality enough in our idea to shape a distinctive Church order, and give a distinctive educational purpose. The very idea of Christianity which we hold makes it educational, and the very end which it contemplates, the birth of character. And because we maintain that all American schools should be religious and Christian, we think we are only consistent when we plead that the schools of our own Church should stand for the type of Christianity which we believe and that their methods should be informed, animated, by its spirit. Let intellectual culture be the direct object of our Institutions of learning, and let all their arrangements be directed to this immediate aim, and, at the same time, let our views of Religion so temper the culture that they will stimulate, refine, and elevate it.

#### Summary.

I. WHAT WE HAVE. Five Colleges, seven Preparatory Schools, and two Theological Schools, with assets amounting in all to about two million dollars, and an attendance of two thousand pupils, more or less.

II. WHAT WE HAVE DONE. Our Schools are the outgrowth of our Church, and a sign of its vitality. Our people have been roused to consider the relation of education to our cause; our youth have been stimulated to new endeavors after the highest culture; and a spirit of generosity and sacrifice has been quickened in all our hearts.

III. WHAT WE OUGHT TO DO. Plant new schools especially preparatory schools. Be aggressive; but forget not that the immediate duty is the complete endowment and equipment of existing Institutions. Give them a distinctive character, improve their methods, and let them embody and express what is most central and vital in our religion.

One thought we have postponed. The recurrent demand, more urgent to-day than ever before, is for Pastors and Preachers. The Committee urge the importance of a work, therefore, which must begin in the Churches, in the Sunday Schools, in our homes, most of all in our hearts. Let prayer go up from all our altars, that the Lord of the harvest will send laborers into his field; and that he will raise

up friends of theological learning in all our borders: that he will endue our Pastors and Teachers with wisdom and grace; that he will so guide our youth that many will walk in his way and learn to love his work; and that, while our hearts so flame upwards in supplication, he will unite the hands of our people in some consecrated endeavor in behalf of the Gospel ministry.

The Committee close their report with a deepened sense of our entrusted work as Universalists, and the large share our Church must have in the best life of the next century.

Respectfully submitted,

C. H. LEONARD, }  
J. S. LEE, } Committee.  
A. KNOWLES, }

### Report of Sunday School Committee.

*To the General Convention of Universalists in the United States of America, the Committee of 1869-70, on Sunday Schools, would respectfully report:*

According to your By-Laws, it is the duty of this Committee to "report with reference to the best methods of management and instruction, and of increasing the numbers and usefulness of such Schools, and generally any matters of interest connected with the subject." Taking these directions as their *Table of Contents*, the Committee of 1870 will commence with reference to methods.

#### I. — OF MANAGEMENT AND INSTRUCTION.

Preliminary and essential to success, in this regard, is

##### (1.) ORGANIZATION.

The Sunday School is generally regarded as a department or branch of the Church organization, which, as its parental head, is ever responsible for its condition, and expected to exercise over it a watchful care. This will lead to the regular appointment of an advisory committee, from the members of the Church or Society, to form the medium of communication between the Church and Sunday School; to the setting aside of convenient apartments for the use of the School and the allowance of ample time for its sessions outside of that appropriated to the regular (adult)

services; to the supply of the necessary officers, teachers, and apparatus; to the helpful mingling of the Pastor in its affairs; to the provision of a place in the Church for the teachers and scholars during divine worship; and the honorable recognition of the School by the Church society on all occasions. More and more, from year to year, is being demanded of Societies and Churches by the Schools; and the justice of the demand is being more and more fully recognized. Some schools there are, indeed, which have no society connection, and which flourish in their orphanage; but it will hardly be denied that they will be stronger when they shall come to have societies or churches over them.

The Legislative authority pertaining to the management of the Sunday School is, preferably, vested in a society composed of those persons who are actively engaged in its work. Such an association, united under a simple constitution, need meet for business, but four or five times in the year, provided the ordinary details of its affairs can be delegated to a faithful executive committee.

The direct management of the school is given to a Superintendent, who, in a large school, should have Assistant Officers. The Superintendents, with a Treasurer, Secretary and Librarian, constitute the Executive Committee in many Schools.

The immediate administration of discipline and instruction is delegated to the teachers,



who have under their charge a limited number of scholars. The old complaints continue, on the one hand, that teachers do not appreciate their responsibility; that many of them are irregular in attendance upon the sessions, and careless as to preparation for their duties; and, on the other, that so few of the church and society members are willing to take the position of teacher. The system in vogue depends entirely upon gratuitous services, and the laborers will, therefore, in many localities, be few. No one of good moral character and willing to learn as well as to teach, will be likely to lack employment in a School with whose general purposes his or her belief is in conformity. Much of the material resulting from such a rule of selection will be made available only by normal training. Indeed, the best of teachers and superintendents will be improved by it. Teachers' institutes and normal classes are coming to be looked upon as essential features in an efficient system; and weekly meetings of the teachers, to prepare, with mutual aid, for the duties of the following Sunday, are more generally, than ever before, recognized as necessary to success. The duties of the teacher are well understood not to be limited to the school-room and session, but to involve the exercise of those influences which can be brought to bear by home visitation and the formation of an intimate acquaintance with the pupil.

Such is an outline of the most approved plan of organization, as your Committee find it. As to

## (2.) GENERAL MANAGEMENT.

The following prominent points are observable:

The place for holding the Sessions of the School should be conveniently situated with reference to the homes of the members, but as close as may be to the place of public worship of the Society or Church with which the School is connected. Much attention is being paid to the provision of light, airy and comfortably furnished rooms for Sunday School purposes; and special attractions, in the way of flowers, fountains, pictures, illuminations, banners, etc., are more than ever in vogue.

The time for holding the sessions should be so appointed as to avoid, on the one hand, hurry in the conduct of the exercises, and, on the other, conflict with church engagements. The plan of holding two sessions each Sabbath, is eminently advisable in view of the fact that many children will, if they have op-

portunity, attend an afternoon and morning session, which, if not of Schools of the same denomination, will tend to neutralize and stultify each other's teachings.

The regular exercises consist universally of a short opening and closing devotional service, with an interval for class lessons. They are varied by singing, general questioning, and addresses. The occasional, perhaps monthly, introduction of a session of exclusively general exercises (concerts) is useful as breaking up monotony, which is especially tiresome to children. A similar effect recommends anniversaries, exhibitions, excursions, etc., held upon week days or evenings.

All are eligible to Sunday School membership, and it is the emulation of the day to more widely and effectively advertise Schools and provide, in them, attractions and helps for every age, disposition and nationality. The heterogeneous composition thence resulting, renders good discipline a point most difficult of attainment; for, since the managers of schools are, to a large extent, forced to the adoption of expedients which have reference to the option of the pupils it involves: the adaptation of all general exercises to gain the interested attention of various ages, dispositions and grades of intelligence; careful classification; and the selection of the requisite number of teachers, who shall have that just mingling of love and authority, that alertness and tact, which are necessary to maintain general order and carry out, fully, class purposes. To how great an extent *rewards and punishments* should be devised to aid in this respect, and in securing punctual attendance, is becoming even a less settled question than formerly. Libraries and periodicals are, on all hands, esteemed legitimate means. Costly presents and rewards are less used, and some Schools decline to offer arbitrary inducements of any kind. How far a *merit system* is injurious to the sense of moral obligation of children has not been determined within the experience of your Committee; but that, with a degree of care and attention to details, a system can be carried on without any notably bad results, and with a decided effect in increasing interest, one of its members can testify. He would state, however, that the experience of a School with which he is connected has pretty fully determined that it is inexpedient to offer rewards for *negatively good behavior*. Let bad behavior be reprov'd when it comes, but do not, by expressed anticipation, allow children to suspect a fear

that rules of order will be broken or decorum violated.

The keeping of faithful records is a matter which should not be neglected by school managers. Minutes of proceedings, registers of teachers and scholars, numerical data of the attendance upon each session, should be continuously and accurately preserved.

Passing from matters which, though of vital importance, are but accessory and subservient to the main purpose of the Sunday School, your Committee would next inquire as to the advance, if any, that has been made in the methods and means of Sunday Schools.

### (3.) INSTRUCTION.

Late years have witnessed many varying experiments in this line, which have resulted in some important permanent changes. The direction of attempted improvements has been towards what is now, in very many schools, adopted under the name of the uniform lesson. This system gives one and the same Scripture lesson to each scholar in the School for any given session, adapting it, through the offices of the teachers, to the varying ages and capacities. Long ago it was denounced as folly to employ a teacher's time in eliciting different recitations from each scholar in the class; and it was strongly recommended, by the experienced, that but one text-book be used in any one class, and that the scholars should be kept on the same lesson, by assigning bright ones some extra Scriptural or other outside task, and spurring the dull and lazy to increased effort. There can be no question as to the improvement which this recommendation has effected, even when we recognize in it the germ of the Uniform Lesson System, which undoubtedly presents such decided advantages as these:—

1. It admits of a programme of studies whereby teachers, scholars and parents may certainly know what subjects are to be considered at given dates, thus assisting the memory of irregular attendants.

2. It affords peculiar facilities for preparation. Pastor, officers and teachers may help each other to the best advantage in its use. Teachers' meetings become especially helpful. Parents and adult relatives may assist the children at home, and, at the same time, be preparing for their own duties, if they are teachers in the school. Children may assist each other. All, having the same subject under consideration, and vying to contribute

to the general fund of information, receive direct and reflex benefits.

3. It economizes time, not only in the preparation of the lesson, but in conducting the recitations.

4. It affords constant opportunity for general questioning and reviews.

5. It utilizes the Pastor and Superintendent, lifting them from their former respective positions of speech-maker and "time-keeper" to the important office of General Teacher.

6. It facilitates the management of the School. The classes of absent teachers may recite to others without serious loss. Teachers and scholars may be transferred from one class to another without inconvenience.

7. It saves money, since it enables teachers of every capacity to administer the lesson directly from the Bible, thus dispensing with the necessity of question books.

Combining, thus, so much that is desirable, it is not wonderful that this system is received with generally increasing favor on all sides, nor that some of its enthusiastic admirers have been led to a more extensive generalization of its theory. A uniform lesson throughout all the schools of the country, and, perhaps, of the world, has been talked of, and a nearly unanimous attempt was at one time made by the various lesson publishers to unite with such a purpose, each house to give its own comments and questions in connection with the *uniform* passages agreed upon. This gigantic scheme, promising, as it does, the advantages of a collation of the world's opinion on a passage of Scripture each week, seems, however, impracticable in view of the failure to secure agreement as to the selections, an additional instance of which has occurred in the late experience of the *Sunday School Helper*, as detailed in the fourth number of that journal:—

"We have reluctantly been compelled to abandon our plan of using for our series of lessons the topics of the so called *National Series*. We have been led to this conclusion by the conviction, which has grown upon us, week by week, that the topics of that series are not, as a whole, those which are best calculated to present the truths of the Gospel as we understand them."

Whether or not the *Helper's* reasons for abandoning the *National Series* were justly founded, the fact that the change was made is sufficient evidence that it will be impracticable to maintain a universal *uniform series*. We may hope, however, under the *Helper's*



auspices, to have a *uniform* lesson throughout our own denomination.

Your Committee will, in the course of this report, recommend the *Uniform Lesson* plan for general adoption, but they do not wish to be understood to unanimously endorse that system as one so fully adapted to the purpose of Sunday School instruction that it may be satisfactorily used to the exclusion of other methods. The incorrigible irregularity of teachers and scholars, and the brief time devoted to study and the session, indeed, render the *Uniform Lesson* by far the best exclusive system known; yet, as an exclusive system, it fails in one very important respect. It affords no facilities for conducting a logically connected course of study. It is of necessity desultory and repetitional. Its peculiar adaptation to religious instruction is secured in the facts, that the texts and themes selected from the Scripture storehouse are of inexhaustible interest; and that their applications are, with eminent propriety, to be enforced *line upon line and precept upon precept*. It must not, however, be lost sight of, that there is an order and harmony in the Divine economy, which the great Text-book—made up, as it is, of the writings of various men of various times, mingling, as it does, history, poetry, philosophy, and prophecy—will but tardily discover to the youthful mind. The religious belief of every well-ordered intellect must be conceived to take the form of a logically connected system, which has been arrived at by the classifying power of the understanding operating upon perceived truths; and such a system can be expressed and taught, just as the sequences of arithmetic may be educed from an untrained mind; but each point in the system must be thoroughly mastered, *seriatim*, and each new student must begin at the beginning; and, thus, no uniformity, amid varying ages and capacities, can be retained. In other words: Of the two distinguishable—though not distinct—purposes, in Sunday school work, to wit: (1.) Motive training (implanting of religious feeling); and (2.) The inculcation of correct theological views; the former, and the more pressingly important, the *Uniform Lesson* is admirably adapted to fulfil; the latter, that system will accomplish very slowly and in a very uncertain manner. But the early commencement of such consistent theological training is not only an emphatic denominational requirement, but is of high moral necessity in view of the fact that the shaping

of motive and the operation of the will depend ultimately upon the degree of clearness of perception and correctness of belief. By these considerations, a member of your Committee has been led to attempt a combination of the *Uniform Lesson*, with a more systematic didactic scheme. The plan thus developed, since it is still somewhat crude and wholly untried by experience, is presented here, with great diffidence, in the hope that it may, at least, lead to other and more successful attempts to accomplish the desired object. The suggestions are: Use the *Uniform Scripture lesson* three Sundays in each month, and let the sessions on those days be devoted entirely to the selected lesson; for the introduction of any other theme will but distract the attention and embarrass the effect of the day's teaching. Let one Sunday (call it *Harvest Sunday*, to give the children a handle), in each month, be set aside for categorical instruction, conducted either by means of text-books, or upon the following plan:—

Divide the proposed course into very short lessons, numbered consecutively and printed, each upon a separate slip of paper or card. Give to each scholar a copy of the first lesson in the course, with directions to recite, therefrom, on the next *Harvest Sunday*. Hear these lessons only upon the said assigned Sunday; and, if they are well learned, replace card No. 1, with No. 2. Let reviews of the preceding lessons be printed, in condensed form, on the back of each card. Review at each lesson; and allow no scholar to advance to the next card who cannot, at any moment, recite the matter contained by those previously studied. Thus, with defaults and absences, the scholars will soon be on various *Harvest* lessons; this is inevitable; it may, however, be attended with a healthy emulation. Rewards and premiums may be given, as in the old lesson system, to such an extent as is deemed proper by managers. The fifth Sunday occurring in four months of the year, may be used for concerts or reviews. To sum up: The proposed plan makes use of the *Uniform Lesson* system, allowing, however, a return once a month, to the old lesson plan under a modified form, but with many of its disadvantages, for the sake of weaving a progressive scheme of instruction into the uniform warp of the Scripture lessons. It may be found seriously troublesome to make such frequent changes in the lesson plan as this scheme calls for; but, on the other hand, these very changes may add to the interest, and excite the attention and

emulation of the children to a degree, which could not be attained with an unvarying session routine.

The *Uniform Lesson* may be conducted advantageously in the use of the *Helper's* periodical series. With skilful teachers, the system may be extended into the *Infant* classes. In the latter department, *Object* teaching is being extensively practised, and, in spite of many far-fetched and ridiculous applications, is improving the methods. It has evoked an abundance of machinery, whereof the blackboard is a permanent and useful representative.

Again referring to their instructions, your committee would proceed to consider some means

## II. — OF INCREASING NUMBERS AND EFFICIENCY.

But would beg leave to offer, as introductory and fundamental to the subject, some suggestions pointing more particularly towards the *more rapid establishment of new Universalist Schools*, an object which may seem of double interest to your body in view of the probability that churches are as likely to grow out of schools as are schools to result from the founding of churches. The first and most comprehensive observation which your committee would express is that this General Convention lacks the power to originate and control a practical interest in the Sunday school cause, and to systematically advance its objects, for the want of a distinct and definite *Sunday School representation*. In the first place, they would submit, our National Convention should demand that a proportion of its members be so selected as to specially represent the Sunday School interest. One half of the lay delegates should be selected with this view. Secondly, a portion of each annual session should be set aside, by the regular order of exercises, for Sunday School business and conference. This plan is deemed preferable to that of a co-ordinate national Sunday School convention; (first), because, however distinct may appear to be that class of the church community who are actively interested in the Sunday Schools, it is not advisable to take any action which may seem to ignore the natural and close relationship existing between the church and school, and their reciprocal duties; and (secondly), because the congruity and immense practical advantages of unity of organization are preserved by the plan proposed.

Believing, therefore, a provision for Sunday School representation in our national council essential to our progress in Sunday-school work, your Committee would recommend the following for your adoption:—

*Resolved*, That the Constitution of this General Convention be so amended as to demand that one-half, or within one of one-half, of the delegates to this convention, to which any State Convention shall be entitled, shall consist of persons actively engaged in Sunday School work; and that such qualification shall be specified in the credentials of the said proportion of the delegates from any State, in order to entitle them to seats; and

*Resolved*, That one-half of the Board of Trustees of this General Convention shall be ordered, by the appropriate change in the Constitution, to consist of persons who are actively engaged in Sunday school work; and

*Resolved*, That the order of exercises at each session of this General Convention shall be made to include a special meeting for Sunday school business and conference; and, finally,

*Resolved*, That a committee be appointed to prepare and submit to this body, at its present session, such verbal alterations of the Constitution as shall embody the above-mentioned amendments.

Your committee would, as the second item under this head, suggest that requests for Sunday School statistics be made directly to superintendents or secretaries, as far as the addresses of such officers can be obtained; for the importance of the accurate collection of statistics lies, not merely in the interest attaching to the consideration of a census, but also, in the fact, that we will thereby be enabled to discover where to apply our missionary efforts, and that encouragement will be given to the work of starting new schools, when each new achievement is sure to be placed upon record. The blanks now issued by the Permanent Secretary, being directed only to church officers, fail, in a large number of cases, to elicit Sunday School statistics.

(3). By tracts and personal missionary work, efforts might be made to keep before the people the importance of Sunday Schools, and especially of Universalist schools. Too many of our people, remote from established churches of our faith, rest satisfied with either keeping their children at home on Sunday, or allowing them to attend the schools of other denominations. There are still a number of



our churches, also, which have no Sunday Schools connected with them.

Finally (4), facilities for conducting Sunday Schools should be widely distributed. This will include the multiplying and cheapening of books, papers and other accessories, and the extension of missionary aid to localities without schools. Under this head your Committee would present a suggestion, received from Br. Pullman, of New York, to wit: that the publication of an available order of exercises, and some of the more essential directions in regard to the carrying on of Sunday Schools, would induce some who might otherwise feel too inexperienced to do so, to undertake the organization and care of schools, in places where the population is scanty.

*The means of increasing the numbers and efficiency of existing schools lie, your Committee conceive:—*

*First*, in the continued operation and more systematic and harmonious organization of general and local unions, having these objects. The strength that lies in union, Sunday Schools cannot afford to ignore. Each school should belong to an association embracing a convenient number of its neighbor schools, with which occasional meetings should be held for the purpose of exchanging views and plans; of deriving the stimulus which will result from mutual reports of progress; of arranging combined anniversaries, which shall remind the children, from time to time, that they belong to a great denomination; of promoting social intercourse between neighboring schools. The local unions of each State should be uniformly organized and registered by a central State association; these latter, reporting to the National Convention, whose ultimate Sunday-School work need not stop short of the widest advantages to be gained by organized missionary effort, and the publication and distribution of every needed help for the cause.

*Secondly*, in the thorough organization of the Teachers' Societies, and the extension of their discipline into every session.

*Thirdly*, in the encouragement and assistance furnished to schools by the adult congregations with which they are connected. Your Committee would fully endorse the resolution passed last year upon this subject, but would respectfully suggest that it will have little influence until copies shall be sent directly to the church officers, a measure which they strongly recommend.

*Fourthly*, in the infusion of a missionary spirit throughout our Sunday Schools. By this means will numbers particularly be increased. No school ought to rest satisfied with including only the children of the parish to which it belongs. Every justifiable attraction and inducement should be held out for the bringing in of the stray lambs from the highways. Children may be made to do missionary work with interest, and the more they do of it, the more they will be strengthened in the spirit of the Master.

*Fifthly*, in the adoption of the best methods of imparting instruction, your Committee will here recommend the universal adoption of the Uniform lesson system; but would suggest that, in connection therewith, a progressive plan of doctrinal instruction be interwoven, and carried out, by means of appropriate question books, papers or cards, or by lectures, charts or blackboard exercises.

*Sixthly*, in the careful selection of the workers and their tools. General intelligence in teachers, and ample facilities, are, of course, highly important; but the efficiency of a Universalist Sunday School is to be ultimately tested by the denominational work it shall accomplish. The widest liberality may prevail in the churches, but the object of the school is to teach correctly; and, therefore, no one should be allowed to engage as officer or teacher in the work who, not being thoroughly grounded in our faith, will be liable to inculcate doctrines which we believe are false, or fall in presenting the truth as we see it. Carefully-selected libraries for both teachers and scholars, and the circulation of our denominational papers among both classes, will be powerful helps. Your Committee would especially recommend the children's papers to the fostering care of our General Committee, and urge upon the denomination the increased patronage thereof. They would suggest to all Sunday School societies the advisability of subscribing from the school fund for supplies of one or both of these papers, in order that rich and poor may alike enjoy the advantages they afford. The circulation, among the teachers of every school, of our new *Sunday School Helper*, also, is one of the most desirable objects which your Committee, in connection with this subject, has had in contemplation.

*Seventhly, and finally*, efficiency will depend upon the persistent aim of schools towards grounding the pupils in truth and goodness



and developing the outward tokens thereof, in confirmation and church extension.

Presuming that "matters of interest connected with the subject," and not falling under the head of methods must be mainly

### III.—HISTORICAL AND STATISTICAL.

Your Committee would present, in conclusion, such materials as they have been able to gather for this department; which, though meagre and incomplete, will be found, in their indications of progress, to be full of interest and encouragement. The early half of our just completed century, was almost entirely unblest by Sabbath School influence. Hardly a year of its latter half has passed without witnessing the birth of new Universalist Sunday Schools in the United States. The interest taken in the cause by successive meetings of our General Convention and of its parent association, the *New England* convention, exhibits a corresponding alteration. It is indeed worthy of remark, that the first action taken by the latter, subsequent to its organization in 1794, was to choose "a committee to compose a short piece, simplifying a system of religion, adapted to the capacity of chil. ren. to instruct them in the first rudiments of the Gospel of Christ;" but whether the proposed work was ever submitted, extant minutes do not tell, nor do we find in them any reference to juvenile instruction till, in 1839, the Sunday Schools of Vermont begin to be heard from, and Massachusetts and New York report that "much attention is paid to the cause of Sunday Schools, and the formation of Bible Classes." In 1840, the Convention *resolved* that "the proper education of the young is of great importance to the prosperity and happiness of the world; and this Convention affectionately recommend to our brethren, scattered abroad, the duty of establishing Sunday Schools and Bible classes, and encouraging a punctual attendance upon the institutes of religion." The idea of a general association, having for its exclusive work, the carrying out of these purposes, seems to have been early conceived. In 1844, "a Committee appointed for the purpose, presented a preamble and resolutions, passed at a late meeting of the teachers and friends of Sunday Schools, holden in Roxbury, Mass., and also a preamble and resolutions passed at a meeting of teachers, in New York, recommending the establishment of a Sunday School Union; and, after some debate, the subject was refer-

red to a Committee," who, to a brief report, submitted at the following session, pronouncing "it inexpedient under the present circumstances of our denomination to establish such a Union," added the following paragraph: "We cannot conclude this report without recommending the formation of Sunday School associations in every State. We also recommend each state association to take such measures as it may deem practical, to procure the publication of such Sunday School books, as the wants of our denomination demand."

Whether in pursuance of this advice or not, Sunday School associations were, from time to time, organized; and, in 1849, seven were reported to be in existence. The plan of a general union was not, however abandoned. In 1852, a resolution that "it is expedient for this Convention to constitute and maintain a general Sunday School Union, to be under the management and direction of the Convention, assisted by a board of directors," was referred to a committee, whose report does not, however, appear in the minutes. In 1856, a "more thorough and efficient organization" was resolved upon in the "establishment and management of Sunday Schools;" and in 1858, a committee reported favorably upon the establishment of a Sunday School Union, and a committee was appointed to call a convention of Sunday School teachers in 1859. The call was probably never issued. It may have been thought less imperatively necessary on account of the adoption, by the General Convention of of a *Standing Committee* on Sunday schools, the first members of which were appointed in 1856. This slender provision, however, has often been of no avail; since some of the Committees have failed to respond, leaving the session, in several cases, without an allusion to Sunday-school work. To avoid this contingency, and to again suggest our need of a central organization, with power and *adaptedness* for Sunday-school enterprise, your present committee have proposed a plan, the discussion of which, they hope, will at least lead to our strengthening in this regard. Shall we not commence our second century by adding to our national body an efficient arm for this all-important work.

The earliest birth-date of a Universalist Sunday School, which your committee have been able to ascertain, is that of the Stoughton, Mass., School, which is given as 1819. The Gloucester school dates back to 1820. Providence, (R. I.) organized her first school

in 1821; and, in 1829, Massachusetts again added to the list. Within the next ten years, all the Eastern States and New York, Pennsylvania and Ohio, had Universalist Sunday Schools. Before 1860, upwards of 150 schools had been started; since that date, 200 more have been actually reported, giving a vast preponderance to the last decade. In 1869, 43 new schools are known to have been organized; while the number this year, has already reached 39. These are statements of facts within the knowledge of your committee, and do not embrace that large number of schools whose date of organization has not been reported.

The figures which follow, also, are not mere estimates, but are deduced from *specific reports* of our present strength, known to be within the truth.

Maine has fifty-three schools, with a roll of at least 4,000 scholars. She has a Sunday School Union, and has organized four schools within the last ten years.

New Hampshire has organized one centenary school. Her roll number is at least ten; and 819 scholars are reported. She has a State Sunday School Convention in active operation.

Vermont has thirty-eight schools, with an attendance of 2,000, and, at least, two Sunday School Unions. Seven of her schools have been started during 1869 and 1870.

Massachusetts has five Sunday School Union associations; 98 schools, one or two of which were started last year; and 14,500 scholars. She has nearly 60,000 volumes in her Universalist libraries.

A lady in Rhode Island organized, last year, the 8th Universalist Sunday School in that State. Over 1,000 children attend our schools here.

Connecticut has about 12 schools, two of which have been organized lately.

New York has about 80 schools, with an attendance of 5,000. Two flourishing Sunday School Unions exist within her limits. Not less than 14 of her schools have started during 1869 and '70.

New Jersey has five schools, one of which is new.

Thirteen schools are in operation in Pennsylvania, with an aggregate attendance of 1,400. Two or three schools have been recently started.

The Wilmington school is the only one known, to your committee, in Delaware.

The Murray Universalist Sunday School, in

the District of Columbia, organized in 1869, reports sixty scholars.

From Maryland, your committee have no statistics. The Baltimore School, which reported to this convention as early as 1841, is probably still flourishing.

Virginia is not known to have an organized school of our faith.

In West Virginia, at Wheeling, we have a centenary school. It was organized this year. Its managers write: "This school started with six children and three adults (after preaching, which was sustained but a short while, had been stopped). We have overcome all obstacles that have come up, and, to-day, have scholars in the school, whose parents have almost insulted us for asking them to let their children come. Fourteen to eighteen was a good attendance for a long while. Our value of property will be increased at least \$50, and our debt entirely liquidated, by the time the General Convention meets." They have now fifty-two scholars. Your committee know of no other school in this State.

From North Carolina comes a similar interesting report. Mrs. Julia E. Outlaw writes of her little school, which was organized this year, in Dublin Co.: "I commenced the first Sunday in last July with between fifteen and twenty scholars. I have now over forty. It is the only Universalist School that I know of anywhere in the State. Universalists are looked upon with contempt by a majority of the people in this section; but the doctrine is gaining friends very fast with a great many, yet I have a great deal to contend with. I have but little help to teach in the Sunday School, except my children. I think there are several that will come in soon to assist in teaching."

South Carolina appears to have no Universalist Sunday School.

In Georgia, two or three new schools of our faith are reported as flourishing.

In Alabama we have a new school at Camp Hill.

There is a Universalist School in Florida, lately organized.

Tennessee, Mississippi, Louisiana, and Texas are destitute. California has not been heard from.

In Tama Co., Missouri, there is a Universalist Sunday School lately started, with about thirty members.

At Sycamore, Arkansas, a school has been started by our friends.

Kentucky is said to have a good Universalist School at Union Hill.

Ohio has fifty-three schools, with a membership of 4,000. Her State Sunday School Convention is vigorous. Nine of her schools belong to the centenary epoch.

Thirteen schools in Michigan have 776 children. One was organized in 1869.

Illinois has thirty-four schools with an aggregate attendance of more than 2,000. One was organized in 1869, another in 1870.

Wisconsin reports fourteen schools, with over a thousand members. One is a centenary school. Here we have a State Sunday-School Union.

The number in Iowa is thirteen, three of which are centenary. Nearly 1,500 scholars.

Minnesota has seventeen schools, nine of which belong to the centenary roll. The aggregate membership exceeds 1,000. This State has held a Sunday School Convention.

Kansas has three centenary schools, with 150 scholars.

Several Union Sunday Schools have been heard from, in the South and West, in which the Universalist element predominates.

There are a number of schools of our faith in Canada.

The whole number of Universalist Sunday Schools known to exist within the limits of the Convention is 500: and the aggregate children's membership thereof is about 40,000.

Eighty-two schools have been established since January, 1869. Once more, let your Committee state that these are inside figures, and that the truth is, beyond all doubt, far in excess of them.

The number of families reported to be in society membership bears to the number of schools given above, the ratio of forty to one; to the whole number of scholars it stands in the ratio of one to two. The number of church members reported is, in proportion to the number of scholars, nearly as one to three.

The number of societies registered last year is largely in excess of the number of schools here reported; but this is due, in great measure, to the fact that many societies have schools from which your committee have not heard. Twenty societies are known to be without schools, and at least ten schools exist independently of societies. Of the whole number of superintendents whose names are reported (373) thirty-six are ministers. Twenty-six lady superintendents are men-

tioned. The whole number of teachers can only be estimated; there are 3,000 in Massachusetts, New York and Ohio.

Your committee have no means of estimating the amount of money used for Sunday-School purposes, during the year, nor the value of our Sunday-School property. The number of library books included in scattering reports from only ten States is 66,170. The very careful report of your committee of 1868, gave but 90,086 volumes as the returns of seventeen States. Our wealth, in this respect, therefore, may be judged to have largely increased.

The contributions of children during this centenary enthusiasm have been, in the aggregate, large; yet coming through such diverse channels as to be difficult of estimation. Single Sunday-School boxes have been often found to cover sums comparatively large, reaching, in several cases, \$30 and \$40. Children's centenary aid associations have done good work in many of the schools; fairs, festivals, and exhibitions held under such auspices having, in a number of cases, netted amounts running from \$200 to \$400. Mite and impromptu fairs arranged by children have resulted in a profit of between \$100 and \$200 on several reported occasions. A number of schools have set aside the proceeds of a regular collection; and many, by a single effort, have raised considerable sums for the Murray fund. Schools, here and there, have contributed \$100, \$500, and \$1,500 toward local church purposes. Exact amounts and names might be given, but the information of your committee upon this subject is so scattering that the result would be invidious and notoriously incomplete. Could the facts be properly set forth, however, the centenary record of the Sunday Schools would be a bright one. The practice of taking collections in schools has, your committee believe, become far more general since the action taken with reference thereto by your body in 1868. The prescribed half for general missionary purposes has been set aside, however, in but comparatively few instances; a delinquency which is undoubtedly owing, in a large measure, to the fact that no official communication of the request was made to the managers of schools. The chief methods used by our schools to raise money, aside from various collections, seem to comprise festivals, pic-nics, and exhibitions, under their various forms. Such entertainments, held under the auspices of our schools, are heard of from all sections of the Northern



States, and appear to be generally profitable in their results.

Monthly or quarterly concerts are now a standard feature in a large number of our schools. Many, also, revive the interest of the children in the history of the school by holding a special anniversary of its organization. The annual reports are often read upon these occasions. General anniversaries are held in Boston, New York, Philadelphia and Cincinnati, in which all the Universalist schools of the respective cities participate each year. The observance of Christmas and Easter by our schools is becoming every year more general. The former is, in nearly all our schools, the great day of the year; and very interesting exercises in connection with the latter occasion have been reported by a number of schools. Thanksgiving receives much less attention than it should; why may not children be interested in a short devotional observance of that day, and be taught thereby to appreciate its meaning and feel its help?

No observance, however, has so rapidly grown into popularity, and exhibited such a widespread unity of purpose as our Children's Day, — Flower Sunday, Rose Sunday, or Lily Sunday, as it has been variously called. By casual reports, collected from various sources, your committee have ascertained the names of thirty-six schools that held Children's Day in 1868; of fifty-eight that held the day in 1869; and of sixty-four wherein it has been observed this year. The figures which, in many cases, were given with these reports, make a total of 2,188 dedications; which, though of course it falls short of the actual number, shows a considerable addition to the Children's Church. There is every indication that the beautiful appropriateness of this service in the Sunday-School year, and its tender and solemn function of formally blending and harmonizing the purpose of church and school are becoming widely appreciated. May we not hope for the time when every one of our schools and churches shall realize the beneficial influence of the observance of this sacred anniversary?

It might be here remarked that comparatively few of our schools have been careful to hold this occasion upon the recommended second Sunday in June; in many instances, undoubtedly, because no notice had been received of the recommendation; but chiefly, in all probability, because the height of the flower season, with which Children's

Sunday is often appropriately appointed to correspond, varies the time of its recurrence in differing latitudes. It will be difficult to confine the observance to a uniform date. Your Committee would suggest that records be preserved, both by church and school, of the names of those dedicated. Let us keep careful account of the lambs so expressly and solemnly confided to our care.

In regard to general efforts in behalf of the cause, your committee have but to report we lack that central organization whence such efforts might be expected to radiate, and under whose auspices they would be most efficiently carried out. There are, within the Convention limits, at least thirteen Sunday School Unions, three of which are State organizations. The New Hampshire Convention holds quarterly sessions. The New York Central Sunday School Convention meets four times in the year, and listens to essays upon appropriate subjects. Through a committee appointed at their last session, the Ohio Sunday School Convention has recommended (1st) the holding, monthly, of a "Murray Fund Sunday," with a collection; (2d) that the missionary boxes be kept in view at all sessions and be frequently referred to; and (3d) that in June one entire service be devoted to a jubilee meeting for the children, and that a special collection be taken on that day for the fund. These recommendations were embodied in a circular letter addressed to officers, and have undoubtedly caused the Ohio schools to take prominence in contributions to the Murray Fund. Wisconsin has organized a State Union, and a general meeting of delegates from the Minnesota schools has been held in the latter State.

Our repertory of library and lesson books has not been greatly increased during the year. The Helper's series of lesson papers has been advertised to. A new service-book and a new singing-book are announced by the Boston House. The latter, to be edited by Br. G. L. Demarest, will supply a great need. Feeling as they must, the necessity of fresh and stirring music in the services, our school managers are often troubled, in making their selections, by the objectionable sentiments conveyed by the words in many of the popular publications. While it is probable that the printed music is often an aid in singing, to teachers and advanced scholars, it is worthy of consideration whether, it would not be well to have a carefully prepared selection of lively Sunday School songs and hymns,

adapted, not only to our doctrines, but to the metres of the newest and best-liked tunes. The prize has been recommended by our Western Publishing House; and your committee, in looking over it, have discovered very little that is exceptionable. A member of your Committee has enjoyed an opportunity of expurgating all that was positively objectionable in *Silver Wings*, a late Boston issue; and editions thereof, subsequent to the second, will be found to be tolerably well adapted, as regards words, for use in our schools.

The rapidity with which periodicals for juveniles have sprung into existence, within the last few years, is worthy of note. There are now published in the United States over one hundred papers and magazines of this class; a majority of which are Sunday School journals. Prominent among these, in respect to size and liveliness and originality of matter is our own Guiding Star, which already circulates 10,000 copies semi-monthly, supplying 262 schools. The Myrtle, too, in a new and beautiful dress, continues its ministrations to our Schools. Its managers have introduced in its conduct several novel features which are undoubted improvements. The extent of the circulation of this paper your committee have been unable to learn; it is probably equal to that of the Star. To teachers, the Sunday School Helper, started last January,—the only periodical of its class in the denomination,—will be found an interesting companion and an invaluable aid.

In the generally increasing enthusiasm which prevails throughout the Christian world in regard to the Sunday-School cause, our denomination abundantly shares; and among us, as among all the churches, that special department is found to furnish, to the lay element in particular, a field of increasing usefulness and power in advancing the gospel standard. And this, certainly, not to the

building up of a distinctiveness of purpose between church and school; for nothing is more obvious than that those of the laity who are actively engaged in the Sunday Schools are the very ones who are most zealous in church movements. Indeed, the circumstance that such are, perhaps, not in the majority among church-goers, is entirely due to the fact that many who are lukewarm in the denominational cause will, for various reasons, hold society and church membership, which involves but little sacrifice of comfort; while the Sunday-School workers are, in a large measure, selected for their denominational consistency, and gained by reason of their denominational zeal. Then, too, the flourishing churches that have grown up from mere schools, and the harmony, as between schools and churches, that is being more and more practically and formally displayed throughout all denominations, are proofs that the cause of one of these bodies cannot be forwarded without a corresponding advance in that of the other. Yet the Sunday-School cause, pre eminently needs specially adapted organization for its success, from the fact that its methods are necessarily distinctiveness, and its workers practically select. All experience proves that the presence of the proper element in a national body is the only method of pushing on the cause as a national one; but we cannot afford a distinct national Sunday-School convention. The very unity of our purposes, with the comparative smallness of our numbers would render it impracticable to rally the desirable attendance for two national councils. In recognizing our general Convention, therefore, let us be sure to make provision that our Sunday Schools be specially represented.

GEO. G. NEEDHAM.  
ANDREW WILSON.  
SIDNEY PERHAM.

# CENTENARY SERMON.

BY

REV. A. A. MINER, D. D.

"I am Alpha and Omega, the beginning and the end, the first and the last."—REV. XXII: 13.

"One day is with the Lord as a thousand years, and a thousand years as one day."—II PETER, iii: 8.

**BELOVED FRIENDS:**—In the name of all the churches I bring you Christian greeting. As you come to-day from your various fields of labor—from your pulpits, your churches, your Sunday-schools, your institutions of learning, your homes made peaceful by gospel grace and hope—I bid you welcome; one and all, most welcome!

From the rugged East and the outstretched West; from the shores of our Great Lakes and the rising States beyond; from the British Provinces and the Pacific Coast, you come with your garnered sheaves of a gladdening harvest. Meditating with gratitude upon the extending light of the centuries past, looking with still kindling joys upon the promise of the centuries to come, and recognizing the providence of God in all, you gather at this Mecca of our Church, buttressed by mountain ranges on the one hand, and by the sounding sea on the other, and, listening, hear the echoes, as it were, of the Revelator's prophecy—a prophecy which the church scarce yet dares believe—"I am Alpha and Omega, the beginning and the end, the first and the last."

Such promise at the close of the sacred volume recalls the sublime declaration with which it opens,—“In the beginning, God created the heavens and the earth.” Such a solution of the problem of the universe, such an affirmation of Monotheism, such an implication of the divine unity, and all in an age before human science or philosophy was born, stamp with the signet of heaven the Mosaic announcements. In a kindred spirit, Moses elsewhere (Ps.xc.) says, “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.”

In reverence of the everlasting God are we met to-day. In honor of his servant, who, a century ago, landed on our shores, and after-

ward planted on this rockbound coast the first Universalist Church in America, do we confess our faith. In hope of the full redemption of our race, when God shall be the *End* as he is the Beginning, do we take up the refrain of the angelic hosts, and shout, “Glory to God in the highest! and on earth peace; good will toward men.”

## Nature Justifies our Hope.

Nor is this an idle confidence. As biography reveals individual character, and history the character of nations, so the universe reveals the wisdom, goodness, and power of God. The ever-changing aspects of the earth and heavens, the manifold laws of crystallization,—shaping myriad forms, from the snowflake to the diamond, the exuberant beauty and fragrance of the floral world, the sportive delights and swelling harmonies of animated nature, all attest that God is powerful, wise and good.

Even his rational creatures, sinful though they are, are not thereby excluded from his care. Instantly, as we shrink from that which bruises the flesh, the recuperative energies of the body begin its restoration, thus illustrating the forgiveness of sin, when we shrink from its fatal power, as that which bruises the spirit. Goodness then becomes mercy, wisdom brings deliverance, and power is seen enthroned in the moral domain. Even the facts seemingly conflicting with this benevolent order are found in many ways to subserve it. The severities of climate, the rage of the elements, the ferocity and deadliness of various creatures, and the manifold maladies of our race, discover many kindly and wholesome relations. The part they play in the complex problem of physical good is not wholly unknown; and the relation they bear to the development of man's moral nature, has been the theme of many a moral essay, showing that they are among the instrumentalities of human culture. Nothing here seems to the devout soul impossible. While science boldly traces the transmutations of the black mold of the earth into the blush



of the maiden's cheek and the flashing fire of the eye of genius, I cannot doubt the power of God to make the virulence of nature, not less than the wrath of man, to praise Him, and the remainder to restrain.

We hesitate not, then, to say with the Psalmist, "The Lord is good to all, and his tender mercies are over all his works." There is, moreover, a unity of design in nature, which subordinates every seeming refractory element to the ends of the whole. By virtue of this unity, Science alone would establish Monotheism as against Polytheism; and, after a like fashion, immortality being granted, may, at length, establish Universalism as against Partialism. Does not the Revelator hint this in recognizing but one aim in creation? "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."

The reverent joy begotten by the simplest aspects of nature is in no wise abated by the boasted light of modern science. Let Geology demonstrate her innumerable ages since Creation began; let the nebular hypothesis be accepted as showing the process of world-making; let the Darwinian doctrine of development deliver us from catastrophes and the direct creation of species; let Spencer add his suggestion of development in the direction of least resistance; let Buckle still ride on the "wings of the wind," substituting mountain for miracle, the mountain itself remaining one of the greatest of miracles; let Huxley establish his doctrine of the physical basis of life, with his protoplasm and proteine; let Prof. Barker prove the correlation of forces, both potential and actual—the possible resolution into each other of light, heat, electricity, magnetism, motion, the vital forces generally, and even thought itself: What then? Because we have traced the dominion of law up to the very threshold of the temple where dwells the Lawgiver, is there therefore no Lawgiver? Because we can observe the correlation of parts in the creation of God, is there therefore no Creation of God? Is this interpretation of nature a work of thought, and is nature herself the product of no thought? Does man resolve the universe, and yet is man himself, at his best estate, only level to the ordinary things of that universe? Because thought is expending force, has man no soul, no immortality, no

blessed destiny? Can Science answer such questions as these? Or shall we not rather say, with a modern disciple of science, "These questions lie beyond her boundary?" No crucible, no subtle magnetic needle, can answer them. No word but His who formed us can break the awful silence. In presence of such a revelation, Science is dumb, and Faith comes in joyfully to accept those higher truths which can never be the objects of physical demonstration. Rejecting all that is Pantheistic, or possibly Atheistic even in tendency, in the averments of modern Scientists, I would say, with Stirling, "This universe is not an accidental cavity, in which an accidental dust has been accidentally swept into heaps for the accidental evolution of the majestic spectacle of organic and inorganic being. That majestic spectacle is a spectacle as plainly for the eye of reason as any diagram of the mathematician. That majestic spectacle could have been constructed, was constructed, only in reason, for reason, and by reason. From beyond Orion and the Pleiades, across the green hem of earth, up to the imperial personality of man, all, the furthest, the dearest, the dustiest, is for fusion in the invisible point of the single Ego—*which alone glorifies it*. For the subject, and on the model of the subject, all is made!"\*

Leaning, then, on the arm of Faith, we accept, with our wonted joy, the testimony of the Psalmist: "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Has not the Saviour himself ascribed unto God the upholding of the sparrow, and the clothing of the grass of the fields in a glory transcending the glory of Solomon?

#### Revelation Affirms it.

But while nature teaches us of God, God has not exhausted himself in nature; nor has He abandoned his children to the realms of nature for the more subtle readings of the realm of grace. It would be absurd to suppose an earthly father would make possible the good of his child in mature life, only by an accurate interpretation of the prophecies of its being in childhood. A wise father, I imagine, would give his child many a kindly counsel, which, if obeyed, would bring him good all along the path of youth itself. So God has spoken to us

\* Stirling's reply to Huxley.

of present duty and of ultimate destiny. By the mouth of Patriarch and Prophet, of Christ and his Apostles, wisdom has guided the world, and the grace of heaven has been revealed to man.

Mark that grace! Far above the sea of human passion, rises the love of Heaven. Quite beyond the narrow channel of sectarian sympathy, flow the merciful designs of God. From the beginning to the end of the sacred volume, the tone is the same. The prophecy, to the first pair, of the destruction of evil; the patriarchal promise, thrice repeated, and endorsed by an apostolic interpretation of universal blessing through Christ; the ever enduring nature of divine mercy, as announced by the Psalmist, resulting in the satisfactory possession, by Christ, of his full inheritance, even the heathen and the "uttermost parts of the earth;" the flowing of all nations unto the house of the Lord in the top of the mountains, and the wiping away of tears from off all faces, which so kindled the enthusiasm of Isaiah; the giving of all peoples, nations and languages, in everlasting dominion, to the Son of Man, so grandly foretold by Daniel; the destruction of death and hell, predicted by Hosea, conforming to the faith of Paul, that mortality shall be swallowed up of life; the calling of the anointed of God Jesus, because he shall save his people from their sins; his tasting death for every man, giving himself a ransom for all, to be testified in due time; his assurance that, if he be lifted up from the earth, he will draw all men unto himself; Paul's rendering of it, "He became obedient unto death, even the death of the cross: wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father;"\* and, above all, the Revelator's vision, "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches and wisdom, and strength, and honor, and glory, and blessing; and every creature which is in heaven,

and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever":\*—all are parts of one great whole; all are varying harmonies upon the same keynote.

Such are the teachings of the sacred Word in regard to the destiny of the race; such the ground swell of Gospel grace. As Christian experience is deepened, and a sense of the brotherhood of the race intensified, the easier of acceptance becomes this hope — ever "an anchor of the soul, sure and steadfast." After a century of enlightened criticism, the darker dogmas of the church rest to-day on an illogical, strained interpretation of biblical rhetoric; while the all-conquering power of Divine love blazes from every page of the sacred Word.

#### Early Faith of the Jews.

Corresponding to these teachings was the earlier faith of both Jew and Christian, to whom the Scriptures were given. Confessedly, the Old Testament deals only in temporal rewards and punishments; and not until the captivity, when the Jewish mind became imbued with Pagan thought, have we any traces, among that people, of a belief in punishment beyond the grave. These traces appear in those apocryphal writings, following the Old Testament histories and prophecies, chiefly interesting to-day, in a dogmatic point of view, for the friendly shelter therein given to doctrines, which, through all the darker ages of the church, notwithstanding their heathen origin, have been claimed to be the very bulwark of virtue.

#### Faith of Early Christians.

The faith of the early Christians likewise, there is reason to think, was a genial faith. Christianity at first was embraced by very few, as compared with the whole; and these few were chiefly of the lower classes. The labors of those who immediately succeeded the apostles were mostly confined to the establishing of the facts of Christ's ministry and his resurrection from the dead. Down to the middle of the second century, fifty years after the death of the Apostle John, very little appears in what were regarded as orthodox writings, bearing on the destiny of the race; and that

\* Phil. ii: 8-11.

\* Rom. v: 11-13.



little, when we consider all the circumstances of the case, must be considered ambiguous. Moreover, the faith of the Christians was already in process of corruption. Modified by both the Greek and the Oriental philosophies on the one hand, it was also influenced by the leaven of the Pharisees on the other. Among the Gnostic sects of this period, and especially among those which arose in Egypt, the doctrine of the ultimate salvation of all souls appears to have prevailed. And while the orthodox fathers vehemently assailed many of their notions, it does not appear that their Universalism was among the number.

#### Everlasting Punishment not Endless Punishment.

The next half century exhibits an apparent development of the sadder views of destiny, along with the ambiguities of position of some prominent men, and the continued prosperity of such Gnostic sects as taught the salvation of all. Both during this period, and some centuries following, the punishment of the wicked was termed *everlasting*, equally by those who did and those who did not believe it to be endless. A high authority on this subject, the late President Ballou, — mainly from whose work published forty years ago, and now out of print, I draw an outline of the history of our leading thought down to the Reformation, for the benefit of the younger portion of our church, — after passing in review the opinion of every writer, down to A. D., 190, whose works are extant, says that nearly all the orthodox writers allude to future punishment; seven of them call it the *everlasting*, the *eternal* fire or torment; all the rest are silent as to its duration. Of these seven, one accepts Universalism, two annihilation, showing that they did not think that punishment endless; and four leave their views unexplained. The morose Tertullian, a century after all the apostles had passed away, is believed to be the first Christian writer expressly to assert that “the torments of the damned will be of equal duration with the happiness of the blest.” Though the great Clemens Alexandrinus had already conspicuously taught Universalism, no controversy arose. Whatever diversity of opinion existed upon this subject, among either the orthodox or the heretical sects, at the opening of the third century, there was no division, and no censure of the most liberal views. The great

array of the orthodox against the heretics was on quite other matters; and Universalists were found indiscriminately in the ranks of both classes of combatants.

#### Origen and Universalism.

But Universalism was destined soon to challenge more general attention. The renowned Origen, who flourished during the first half and middle of the third century, was one of the ablest and most learned of all the Christian writers before the Reformation. The doctrine of Universalism, taught in his earlier and in his later writings, in his popular discourses, and in his systematic treatises, — taught, not in controversy, save in defence of Christianity itself, and in refutation of Gnostic errors, — made rapid progress. Of his numerous disciples, not a few continued the instructions of their master, and added to his fame. Though the unbounded praises lavished upon him awoke the spirit of envy and abuse, and led many to impeach his orthodoxy, there is no proof that his Universalism was involved. Nor was it involved when, forty years after his death, these controversies were renewed. It was not until the renewed controversies had lasted a century, that Epiphanius addressed his letter to John, Bishop of Jerusalem, himself a Universalist, censuring Origen, not exactly for his Universalism, but for his belief that even the devil would be restored. It does not appear that his belief in the salvation of all *men* was even then deemed offensive. Nor when, shortly after, the Roman Pontiff and the Synods of Alexandria and Cyprus condemned Origenism, does it appear that his Universalism was the occasion. The controversy continued to rage; personal and party feeling became more and more deeply involved; until, A. D. 553, the Fifth General Council convened at Constantinople, condemned Origen's Universalism, and fixed permanently the creed of the Catholic Church.

During the three centuries that elapsed from the death of Origen to this condemnation of his doctrine, Universalism held prominent place in the Orthodox or Catholic Church. Nearly all the leading Origenists, who, be it remembered, were of this party, were Universalists; \* and, at about the close of the fourth century, Universalism appears to have been received

\* Ancient History of Universalism, Ch. vi. Sec. 22.

for a while, by a majority of the most eminent orthodox fathers in the East.\*

#### Dark Ages of the Church.

The sun of Christianity was now growing dim. Universalism, however, does not appear to have fled the church. During a period of a little more than three hundred years, ending with the Eighth General Council, A. D. 869, it was four times condemned in Council, three of the Councils being General, indicating its disturbing presence.

In the early part of the eighth century, it made some noise in the East, as shown by the opposition of Germanus, the Archbishop of Constantinople; and a little later it appeared in both France and Germany, where several congregations were gathered by one Clement, an Irishman, formerly a Romish priest.

From the middle of the ninth to the middle of the eleventh century, a period of darkness and corruption, no new heresy disturbed the church. The clergy are described as "shamefully ignorant, especially in religious matters, equally enslaved by sensuality and superstition, and capable of the most abominable and flagitious deeds." The historian already quoted, calls this the "golden age of profound ignorance and undisturbed orthodoxy." †

Traces of Universalism are found at this period among the Paulicians, who had already flourished some centuries; and, in the eleventh, twelfth, thirteenth, and fourteenth centuries, among the Albanenses, Albigenses, Cathari, and Waldenses, scattered through Italy, France, and Germany. At the end of the twelfth century it appeared in France, advocated by one Rainold, of the monastery of St. Martin, and, at the beginning of the thirteenth, probably by Amauri, an eminent professor of logic and theology at Paris. ‡

In the early part of the fourteenth century, there were twenty-four thousand followers of Walter Lollard, a Universalist, in Germany alone; and, in the latter part of the same century, the Archbishop of Canterbury found Universalism attracting so much attention in England as to make it worth his while to condemn it, in a formal Council. In the fifteenth century it showed itself in Flanders, in Italy, and probably in Spain.

#### The Reformation.

We thus approach the great Reformation. Begotten of principles of the first moment in religious progress, the Reformation was attended with results quite unanticipated. The human mind set free, boldly sought for truth wherever it might be found.

The late Dr. Whittemore, — from whose work \* mainly I condense the history of Universalism from the Reformation to the time of Murray, — tells us that some of the leading Reformers themselves, such as Luther and Zuinglius, betrayed not a little hesitation in regard to the absolute endlessness of punishment; and many, influenced by the general spirit of the Reformation, did not hesitate altogether to reject it.

There were not a few of these among the Anabaptists, who flourished in Germany, Switzerland, and other countries, in the early part of the sixteenth century. The most prominent leaders of these in Germany were Denckius, Hetzer, and Pannonius, who distinguished themselves in authorship; the work of the first mentioned being republished at Amsterdam a century later, indicating a demand therefor in that region. In lower Germany there prevailed a sect called Libertines, or Advocates of Spiritual Liberty, who rejected the doctrine of endless punishment. The Davidians, or Georgians, followers of one David George, a Universalist, prevailed in Holstein, Friesland, and other countries.

The severe persecutions visited upon the Anabaptists and their sympathizers, in several of the Continental countries, accompanied in some cases by the penalty of death, led many of them to seek an asylum in England under the presumption that a Protestant country would afford them protection. In this they were sorely disappointed. Persecution still followed them, even with unmitigated penalties. Universalism still spreading, the faith of the Church was recast under Edward VI., in the form of the Forty-Two Articles, in the last of which it was especially condemned. On the accession of Elizabeth this condemnation was expunged, leaving the members of the Church free to cherish the broadest hopes. It must be confessed, however, that the currents of spiritual life in that church do not naturally flow in that direction — whether from a hereditary

\* Ancient History Universalism, Ch. vi. Sec. 15.

† Ancient History Universalism, Appendix, Sects. i. to iii.

‡ Appendix to Ancient History of Universalism.

\*Modern History of Universalism (New Edition), Vol. i., Book I.



taint, descending from Rome, from a post-natal acquisition of pride, or from some other cause, does not clearly appear.

#### Time of the Puritans.

Coming now to the age of the Puritans, Universalists, with other heretics, are persecuted with new vigor. The latter part of the sixteenth and the first part of the seventeenth century witness new parties in the conflict. The indignation of Parliament is poured out upon Universalism, but the heresy continues. The penalties of imprisonment and even death are inadequate to suppress the rational belief in the fullness of divine love. Gerard Winstanley bore testimony to the truth in several published works, one of which was issued during the sitting of the very Parliament which threatened such as he with imprisonment. William Earbury, a popular preacher among the Independents, and Richard Coppin, at one time an Episcopalian, and at another a Presbyterian, ably defended the doctrine by speech and pen. The latter was indicted at Worcester for blasphemy, tried, and found guilty; but the verdict was set aside by the judge. At a subsequent trial at Oxford, Coppin was discharged. Nor were his legal persecutors more successful in their later endeavors. After public debate with several leading champions, he was again thrown into prison, where he continued a prolific author. Not less than a dozen works, first and last, issued from his pen. Several anonymous works in defence of Universalism appeared about A. D. 1660. Sir Henry Vane the younger, the son of a nobleman, educated at Magdalen College, who became Governor of Massachusetts, and afterwards a member of Parliament, was a Universalist, and having opposed the restoration of the line of Kings, was honored by an execution upon the scaffold on Tower Hill, in 1662.

#### The Century before Murray.

We have now reached to within about a century of Murray's arrival in America. That century is pregnant with evidences of Universalism in England, and in various parts of the Continent. From the nature of the case, history having been chiefly in the hands of enemies, relatively few of the whole number who espoused it can have become known to us; and yet the number known is so great as to preclude more than partial mention. Rev. Jeremy

White, Chaplain to the Protector, Richard Stafford, Jane Leadley, the founder of the Philadelphia Society, were all influential authors; the latter numbering among her followers several distinguished persons, some of whom were themselves authors, such as Dr. Francis Lee, Dr. Pordage, Rev. Mr. Bromley, Dr. Edward Hooker, with many other persons of note, and some noblemen.

Too well known as Universalists to require mention, but for the greater adequateness of our survey, are Dr. Henry More, Dr. Isaac Barrow, Archbishop Tillotson, with his defenders, Mr. Kettlewell and the eminent LeClerc, Dr. Thomas Burnet, William Whiston, Sir Isaac Newton, Dr. Samuel Clarke, Bishop Warburton, Dr. George Cheyne and the Chevalier Ramsay, the latter not less a Roman Catholic than Universalist. The works of several of these men, as of the renowned Whiston, called forth much controversy, and led to the publication of counter works, furthering, no doubt, in the end, a knowledge of the truth.

Passing several humble defenders of the faith, like Rev. John Barker, Samuel Colliber, Mr. Roach and Wm. Dudgeon, it should be remembered that Dr. Doddridge, Dr. Watts, and even Dr. Edward Young,\* staunch believers in endless punishment though they seem to be, have shown themselves, in some of their writings, ready to find consolation in a little reasonable doubt.

Favorable to the sublime truths of the gospel, were William Law, the "ingenious" Dr. Steed, as he has been called, William Duncombe, Soame Jenyns, Henry Brooke, Dr. Kippis, George Walker, Robert Robertson, Archdeacon Paley, Professor Hey and Dr. Lettson.

#### Universalism in Germany.

In the meantime, the truth that cannot but gladden the hearts of all men, made progress in several continental countries, especially in Germany. For the cultivation of this field, and the development of this most important portion of the history of our doctrine, our whole Church is deeply indebted to Rev. Dr. Sawyer, Packard Professor of Christian Theology in Tufts College. From him we learn that among the advocates of Universalism in Germany, for the two centuries preceding Murray's arrival in America, were John Scalidecker, Franciscus Georgius, Franciscus Mercurius, William Pos-

\*Mod. Hist. U'm, Ed 1830, Appendix to Ch. iv

tell—represented as an independent thinker, and one of the most learned men of his time—Theodore Raphael Camphuyzen, Samuel Huber, Professor of Divinity at Wittenberg, Ernest Sonner, Peter Serarius, John William Peterson—one of the most efficient Universalists of any age, doing more to advance the doctrine than any man since the time of Origen—George Klein Nicolai, or, as better known, George Paul Seigvolk, Gerhard, a Professor of Theology in the University of Rostock, and within the last half of the eighteenth century, Jung Stilling, and probably the great Immanuel Kant. Considerable numbers of men of less weight added their influence, and various publications, some attacking, others defending the doctrine, agitated the public mind; so that, on the whole, a century ago, Universalism in Germany extensively prevailed. A few years later, whole sects avowed it; and sixty years later (1829), a distinguished theologian of Connecticut, Dr. Dwight, on returning from his travels through Germany, declared in reference to the eternity of punishment, that he had met with but one person in Germany who believed it, and but one other who was wavering on this subject.

Thus all along the pathway of human toil and trial has shone the light of hope. In England, in Germany, in Holland, in France, in Scotland, its genial rays were welcomed. Many a heart, else overburdened, was lifted up into the confident enjoyment of divine love. Surely, my friends, with such a historic background, we need not blush to honor the man who, like a morning star, rose a century ago upon the darkness of American theology, and to-day blends his light with that of the fully risen sun.

Let it be borne in mind that these defenders of the faith, scattered all along the ages, have generally been public men, many of them preachers, most of them authors, some of them distinguished civilians and men of high social rank. Every one of them had his immediate circle of influence, and, with many of them, that circle was a large one. The conclusion is that the number of believers in the doctrine of the great salvation, at various times, and especially in the aggregate, must have been immense. And yet there was no attempt to organize under its banner; no banding of believers in a separate church; no great landmarks of its progress were reared; no institutions embodied its transcendent hopes. To the eye of the cas-

ual observer, England, Scotland, France, Holland, Switzerland, Germany even, would present an almost dead level of unbelieving conformity. As a consequence, the attention of the non-reading world would be but slightly arrested, while the brilliant discoveries of truth would rise like bubbles upon the crest of the wave, break, and disappear forever. The distinctive glory of the last century lies in the correction of this folly. In our rapidly improving organization, in our multiplying institutions of learning and religion—institutions greatly enhancing our power and promise; and much of that glory belongs to the present generation.

#### Landing of Murray.

The landing of Murray on the New Jersey shore marks a new era in the history of Universalism. A short, shrewd man, genial and companionable, with large abilities and quick wit, deeply devotional in spirit, tempered and disciplined by sorrow, firm in faith and persistent as the sun, he was well fitted to awaken an interest in the new cause. The few flashes of gospel light that had preceded his coming, in the teachings of Dr. George De Benneville, of Germantown, Pa., Rev. Richard Clark, of Charleston, S. C., Dr. Jonathan Mayhew, of Boston, and possibly some others, especially a sect of Baptists in Pennsylvania, had illumined apparently few minds, and quickened the germs of faith in few hearts. The colonies were a vast wilderness of theological error. The spirit of liberty, however, intensified by our revolutionary difficulties, prepared the way for a favorable hearing in quarters which would otherwise have been inaccessible.

During the first three years of Mr. Murray's ministry, from Sept. 1770, to Oct. 1773, he preached in New York and Philadelphia, and the regions between those cities. At the latter date, he made an excursion into New England, preaching in Newport, Providence, Boston, and many other places, reaching Portsmouth in the spring of 1774, where an invitation to a pastorate was declined.

#### Settlement in Gloucester.

His first visit to Gloucester was on the 3d of March, 1774. A society was here organized, Jan. 1, 1779, and a church built in 1780. Meantime three other preachers had arisen, independent of Mr. Murray, namely Adam Streetter, Caleb Rich and Thomas Barnes. Elder

Rich was ordained "as minister of the united societies of Warwick, Richmond and Jaffrey—" the former town being in Massachusetts, and the two latter in New Hampshire—not earlier, probably, than 1780, and possibly as late as 1781.

At about the same time, the close of 1780, Rev. Elhanan Winchester, then in Philadelphia, became a Universalist, and by his eminent abilities and popular address, achieved great success, rivaling, perhaps, in public favor, the distinguished Murray himself.

Such was the result of the first ten years of the century now closing—two societies, a few other congregations, and four or five clergymen. But there was one circumstance especially worthy of notice. Among the children in the town of Richmond, who were observant of the interest evinced by their fathers in the preaching of Caleb Rich, was a lad of less than ten years of age, whose name has since become a household word throughout our land. Ten or eleven years later, in 1791, we find him in the ministry, and his apostolic career you all well know. Hosea Ballou undoubtedly accomplished more for the kingdom of God than any other man of the century.

#### Weakness of our Cause in 1791.

Of the strength, or rather weakness, of our cause at that time, Mr. Ballou has borne testimony. Sitting in his own pulpit, on an anniversary occasion of his Sunday school, he said, "There is a better understanding of the gospel of our blessed Lord, and more ability to win souls to its acceptance, in that band of Sunday school teachers than in all our ministry when I entered it."

#### Winchester Profession.

In 1785, the General Convention of Universalists, the body here sitting, was organized at Oxford, Mass., and the Winchester Profession was adopted by the Convention at the session in Winchester, N. H., in 1803.

Made necessary by the legal exigencies into which Universalists were then brought, it has providentially saved us from all the evils of a long-drawn creed, and yet has firmly anchored us to the word of God. Repeated attacks of infidelity within our own ranks have been successfully repelled, and it is now manifest that no amount of evasion or subterfuge can give a rejecter of Christian authority protracted influence with any of our parishes or public bodies.

Like a nation that has added to its external conquests the subjugation of a civil rebellion, we have conquered our wildest foe. In this respect our experience is in happy contrast with that of others about us.

#### Increase of our Strength.

Thirty years from the beginning of Mr. Murray's labors here, that is, in 1801, there were but twenty-two preachers of Universalism in all our land; a dozen years later, in 1813, there were forty. Coming down twenty-seven years to 1840, about half way to our own time, there were four hundred and sixty-three. Now there are probably six hundred and fifty, with more than a thousand parishes.

Nor does this increase in the numbers of our clergy show our real increase in strength. Our lists, latterly, have been more closely pruned; our parishes have been greatly strengthened; our bases of operations have been fortified; our clergy have made great advance in "devising liberal things;" and our laity, possessing far greater wealth, and holding far higher social positions than formerly, more nobly respond, and with greater alacrity, to the far-sighted demands now so frequently made upon them. There are scores of our parishes in the various sections of our Zion, any one of which can now be moved to a greater work for a worthy object outside its own interests, than could our whole Church twenty-five years ago.

#### Educational Efforts.

At that time we had no colleges, no divinity schools, no well-endowed academics. Westbrook Seminary, in Maine, incorporated in 1830, Clinton Liberal Institute, in New York, founded in 1832, with the Orleans Liberal Institute at Glover, Vt., and the Green Mountain Institute, at South Woodstock, Vt., which, severally, were but feebly, if at all endowed, were all the institutions of learning we could boast.

As early as 1814, a seminary was projected; and in the three or four following years, committees were enjoined to raise the sum of five thousand dollars to carry the project into effect. Nothing, however, was accomplished. Various other enterprises were meditated, from time to time, but were either never started or came to a premature end.

But about twenty years ago, almost simultaneously east and west, there were put forth well-considered efforts for the founding of higher



institutions of learning. The immediate results, after much toil, were Lombard University, in the west, and Tufts College in the east, both but meagerly endowed. A new impulse, however, seemed almost at once to move our whole Church, and its fruits have been most happy.

St. Lawrence University, with its two professional schools, in northern New York; Dean Academy, with its magnificent endowment, in Massachusetts; Jefferson Institute, with its elegant edifice, in Wisconsin; Green Mountain Central Institute, with its most solid and commodious structure, in Vermont; Smithsonian College, handsomely begun, in Indiana; Buchtel College, so munificently assured, by Hon. John R. Buchtel, in Ohio; and the strengthening every way of institutions previously established, are the remoter results and the prophecy of a better day for our Church.

Now we number not less than seven academies, five colleges, established and establishing, three professional schools, two of divinity and one of law, possessing an aggregate property of not less than two millions of dollars.

Fifty years ago our whole Church stood appalled by the proposition to raise five thousand dollars for educational purposes; now we have two millions invested and employed to the same end. Twenty years ago, some of our wisest men were in grave doubt whether, in all our land, we could raise a hundred thousand dollars for the founding of a college. Not only was this accomplished, but there has been contributed, for the same general purpose, an average of a hundred thousand dollars *a year*, ever since; and in our centenary period alone we are proposing to raise millions. Surely, "to him that hath shall be given, and he shall have abundance."

#### Religious Literature.

In the domain of religious literature, there are issued in the interests of our Church, six weekly newspapers, two semi-monthly, three monthly publications, one quarterly and one annual, with I know not how many volumes devoted to theological and biblical discussions. Five of these periodicals, and more than a hundred and twenty-five volumes, including commentaries on the entire New Testament, are from our Publishing House, Boston, whose assets are not less than \$40,000. Exclusively a public interest, as soon as its rapidly diminishing debt is extinguished, its profits, already amounting to several thousands a year, will ac-

crue to the Church itself. In the mean time, the learning and ability of our book issues, and the elevated tone of our periodicals throughout the country, are exerting a most salutary influence upon the progress of our cause.

#### Theological Changes.

With such instrumentalities in hand, look abroad upon your field of labor. How changed the face of the theological world! A century ago, it was night. Now the Sun of Righteousness shines from the heavens. A century ago, innocent women trembled at the very thought of God, and the repose of childhood was disturbed by the terrors of infernal dreams. Now timidity itself looks hopefully unto heaven, and the tender youth delights in a Father's love.

Who to-day believes that the sin of the first pair corrupted the whole realm of nature, not only making human obedience, without miracle, impossible, but creating the manifold evils of life? Who to-day believes that sin gave birth to the claws, the teeth, the gastric juices, and the corresponding instincts of the beasts of prey? Who to-day believes that it is the cause of the thunderbolt, the earthquake, the tornado, the pestilential winds, and the general severities of climate? Who now believes that it is the primal source of the physical deaths which these occasion, or of the waste of which death is but the consummation? Who now believes that our recuperative energies, which repair this waste by the appropriation of nutriment; or that the adjustment of the heavenly bodies, necessary to the changing seasons and the autumnal harvests affording this nutriment, though manifestly parts of the same grand scheme, were occasioned by Adam's sin? Confessedly, "Great is the mystery of godliness;" but faith in these doctrines is happily no longer reckoned an element of godliness. Original sin no longer means the sin of having parents, but the evils which attend the blessings of hereditary laws. Total depravity, that darling creation of Augustine, in the fourth century, and the very corner-stone of Calvinistic theology in the sixteenth, without which the doctrines of particular election, sovereign grace and miraculous regeneration could have no place, no longer means "inability to do a good deed, speak a good word, or think a good thought," but merely more or less imperfection in all that we do. Indeed, "the five points" of Calvinism, as they used to be called have sunk

below the horizon of theological controversy, and are as little known to the present generation as are the cycles and epicycles of the Ptolemaic system of astronomy.

Long after the premises of an argument have been swept away, however, the conclusion may remain. The fundamental principles of the darker theologies have yielded to the light of science and the force of just criticism; but vague forebodings, in regard to the destiny of the race, have not wholly lost their power. A wonderful advance, however, has been made in the last century. At home and abroad, the literal fires so long maintained by the church, burn low; and conscience is more widely recognized as the divine avenger, in whatever world retribution is experienced.

#### Divine Judgments Constant.

In like manner, faith in the formalities of a fixed and literal judgment day, when an overt and extraneous condemnation shall be visited upon the guilty soul, is giving way to the doctrine, both biblical and philosophical, of a perpetual judgment day, here and now, in which the uniform action of the moral sense awards approbation to the good and condemnation to the bad.

Nor can this exposition of the divine judgment be overturned except upon the hypothesis of an utter denial of retribution in this world. If there be retribution here, there must be preceding arraignment, trial, determination of guilt, and condemnation here, and these, however effected by the various laws of God, are essential judgments. "Now," says Christ, "is the judgment of this world."

We shall look almost in vain to-day for leading philosophic minds, who will deny the current retributions of life. It is, perhaps, among the more marked characteristics of the pulpit ministrations of our time, that they illustrate and emphasize those spiritual laws of our being, which involve, here and now, our chief good; and which give significance and value to all other good.

The importance of this element is beginning to be keenly felt. I will not deny that some philosophers are wary, and seek to turn aside the issue, while others broadly recognize it.

#### Jouffroy's Doctrine.

Jouffroy, the distinguished French ethicist, is of the latter class. He says, "Every being

has his own peculiar nature; and this nature destines him to a certain end; . . . and, were we fully acquainted with the nature of a being, we might thence infer his destiny. . .

. . . From the moment when an organized being begins to exist, . . . its nature tends to the end to which it is destined." As our author goes on, he represents reason as comprehending these principles, and through such comprehension, aided by conscience, involving, of course all the complexities of moral experience, tending to the realization of man's highest good.\*

#### John Stuart Mill's.

John Stuart Mill indicates his acceptance of a sound philosophy of retribution, by his rejection of the unsound, though long received. Of the latter he says: "It holds out the hope of heaven and the threat of hell, as the appointed and appropriate motives to a virtuous life, in this falling far below the best of the ancients, and doing what lies in it to give to human mortality an essentially selfish character, by disconnecting each man's feelings of duty from the interests of his fellow creatures, except so far as a self-interested inducement is offered to him for consulting them." †

#### Herbert Spencer's.

Mixed with a somewhat singular theory of the utility of error, in undeveloped minds, as temporarily serving good ends, the doctrine of natural retribution is substantially affirmed by Herbert Spencer. He says, "To see clearly *how* a right or wrong act generates consequences, internal and external, that go on branching out more widely as years progress, requires a rare power of analysis. To mentally represent even a single series of these consequences, as it stretches out into the remote future, requires an equally rare power of imagination. And to estimate these consequences in their totality, ever multiplying in number while diminishing in intensity, requires a grasp of thought possessed by none." ‡

#### President Chadbourne's.

Of those perceiving the retributive power of conscience, and yet unconsciously seeking to conclude against the adequateness of that retribution, I may mention President Chadbourne of one of our Western Colleges, formerly Pro-

\* Introduction to Ethics, Lec. II.

† Mill on Liberty, p. 96.

‡ First Principles, p. 117, 118.



fessor in Williams College. "Conscience," says he, "is the monitor and ruler of man. and there is no peace for him but in following its commands. It not only brings punishment for wrong doing by its action, but it does this chiefly by a foreboding of other punishment to come. The idea of futurity seems ever linked with it." \*

Now it is well settled in the realm of moral philosophy that the practical workings of conscience are made up of two elements; the first one being the product of the empirical reason—that is to say, of reasoning—by which we judge not only what is right and what is wrong in a given case, but also when, where, and how we are liable to be rewarded or punished therefor. This is the realm of conviction, of belief. It is the fruit of education and of reasoning. It is variable, being different in different persons at the same time, and different in the same person at different times, according as his information in respect to right and wrong is extended.

The other element in the workings of conscience is the idea of right and wrong—a conception of the substance of the rule of right—born of the *a priori* reason, and accompanied by a sense of obligation, and consequent approval or disapproval, peace or woe, according as we seek to obey or disobey its divine behests in applying it to any given case. This element is invariable; being the same in all men who have come to any moral responsibility.

Now our woe in wrong-doing, President Chadbourne recognizes as punishment. Of course it is the divine chastisement, as it comes of divine law. Will he assert that a law divinely established for our present retribution, is inadequate? or that it does its work *chiefly* by prophecy? That the idea of futurity so frequently connected with it lies in the invariable condemnatory element of conscience, and not in the variable educational element? That conscience prophecies other punishment than its own in the next world on any other grounds than those on which it prophecies other punishment in this world? Is it not anticipated, in both cases, simply because we are *taught* to anticipate it? Besides: what is that "other punishment to come," which conscience forebodes? Are the penal fires of a former age still burning? If not, would it not be a little odd, in the workings of law, were conscience

to punish us now, and yet that the chief part of that punishment should consist in a prophecy that the same conscience will punish us more by-and-by?

#### President Hopkins.

Rev. Dr. Hopkins, President of Williams College, appears to be an exception to our remark. If I understand him, he substantially denies present retribution. In a very able work recently published, he says of conscience, "It affirms obligation before the act, approves or disapproves after the act, and in doing this indicates *future* reward and punishment." \*

He does not appear to regard it any part of the office of conscience to punish, thus differing from President Chadbourne. Indeed, he expressly denies that it does punish. He says, "The consequences within the moral being himself, of violating obligation, the shock that may ensue, whatever that may be, is not punishment. It cannot be. Punishment is the vindication by a person through some positive infliction, of violated rights. . . . Government being by authority, is an expression of *Will*, and if punishment is to sustain government, that too must be, and must be known to be, an expression of the same will. . . . Evil from the laws of nature regarded as impersonal, is not punishment." †

That is, I suppose, "Evil from the laws of nature regarded" as blind forces, and as the expression of no will, would not be punishment." Very well, but why so regard them? Are not the laws of nature established by the divine will? Are not their inflictions expressions of that will? Are not the pangs of a violated conscience as well known beforehand as any other consequences of law, and known to be a divine infliction? And can it be that the inflictions of conscience are no part of the divine penalty for sin? Is modern theology driven to the strait of denying the common sense of the world in regard to the infliction of punishment by conscience. Is it seen that if God here and now punishes men through conscience for their transgressions, that such punishment is undoubtedly adequate? In asserting the necessity of "positive inflictions," does this learned divine mean to say, that the very nature of government, is such that God cannot establish it, in the soul of man, by laws which will execute themselves? In thus abrogating

\* Natural Theology, p. 230.

\* The Law of Love, and Love as a Law, p. 90.  
† *Ib.* pp. 241, 242.



theoretically, the punitive power of conscience, does he too fall back upon penal fires?

Some twenty years ago, in public discourse, our author said, (I quote from memory), "He who seeks and attains the highest good, namely, righteousness, does in that very success attain all compatible subordinate good," \* Such a man evidently is adequately rewarded, unless he merits some good not compatible with righteousness. The philosophy of this remark is pointedly opposed to that of the preceding, and is, in my judgment greatly to be preferred; especially as it is endorsed by the Savior: "Seek first the kingdom of God and his righteousness and all these things shall be added unto you."

However there may be individual exceptions, I am sure that the great mass of thinkers to-day regard the laws of nature, and the laws of our moral being especially, as retributive agencies in the hand of God; administering both rewards and punishments; and preceded, therefore, by all the realities of the divine judgments. What modifications these fundamental principles require in the theory of the future life, I need not stop to show.

#### Tone of the Modern Pulpit.

They are indicated, however, in the change of tone in the leading pulpits of our country, of which the popularity is in the ratio of their liberality and hopefulness. Of course there is much heaving of the earthly elements beneath them; much taking hold and letting go; much criticism and counter criticism. But a continual shifting of philosophies in defence of the barbarous, as in the "Conflict of Ages," and in the basing of endless punishment upon endless sinning, rather than upon the sins of this life; a breaking away of giant minds from the thrall of petrified creeds; the adoption of annihilation here, of pantheistic absorption there and of vague uncertainty in other places, to avoid the necessity of affirming final woe even of a single soul — an affirmation which, when specifically made, arouses the indignation of almost the entire secular press — all show that the aggressive power of truth is deeply and widely felt.

#### Tone of the Religious Press.

The religious literature, also, of the sects about us indicates the prevalence of Universa-

list tastes. Let there be but a presumption that an issue of any other than the Universalist press teaches Universalism, and its sale will be as wide as the continent. The "Ministers wooing," "Old Town Folks," and "Gates Ajar" illustrate this remark. The works of Charles Dickens, are far more emphatic illustrations of the same truth. The whole current of his writings is tempered by the doctrine of the universality of the divine love, enjoining upon all men the obligations of fraternal affection, and begetting the hope that, forever, in the language of Tiny Tim "God will bless us every one."

The poetry of the age is a marked exhibition of the fact, that the profoundest emotional drift of the genius of the world is into the open places of God's favor.\*

From the fugitive and newspaper issues of the various sects, we come to the same conclusion. Rarely now do these rise to the explicitness of former times in their affirmations of the severer doctrines; except, perhaps, the issues of the American Tract Society, for which nobody in particular is responsible, and which apparently emanate from a region unilluminated by divine grace. Some of the newspapers, though begotten in all the darkness of theological gloom, and speaking at first with all the sharpness of sectarian narrowness, have been tempered to the gentleness of the cooing dove, and, at length, like the *New York Independent*, avowedly bursting their cerements, have risen in light and beauty — things of joy forever.

#### Re-statement of Doctrines Difficult.

This growing dissatisfaction with the narrowness of their former faith, is manifest whenever the sects attempt a re-statement of their doctrines. The Congregationalists, at their Convention in Boston, a few years ago, wrestled long with the problem, how they could state what they themselves have come to believe, without appearing to deny what the fathers believed. And it was not until they had adjourned to the tombs of Plymouth, and had evoked the shades of the Puritans, that they were able, even "for substance," to reaffirm the faith of old; and all further attempts to clothe that "substance" in verbal forms and make it a living thing of to-day, were, by common consent abandoned.

A natural sensibility to the demands of jus-

\* Before Boston Young Men's Christian Association.

\* See "Testimony of the Poets."

tice and to the more generous impulses of the heart, has disposed not a few of the best minds among the Baptists, like Rev. John Foster, of England, to cherish the hope of the final redemption of the race.

The Jews, also, appear to be returning, or to have returned, to their most ancient faith. At a recent meeting of Rabbis, in Cleveland, Ohio, in view of the "religious commotions now agitating the public mind in both hemispheres," six propositions were unanimously declared, of which the last points to the ultimate unity of the race, and indicates the supposed means of its attainment:

"We expect the universal elevation and fraternization of the human family to be achieved by the natural means of science, morality, freedom, justice and truth."

#### Boston Pulpits.

If the tone of thinking in certain localities may be taken as an indication of the faith of the wider public, the prospect is most hopeful. The growing sect of Unitarians has almost wholly cast off its former reserve. I suppose that of a hundred and thirty pulpits in Boston to-day, taking all religions together, in very few, if any, are the chilling doctrines of divine wrath proclaimed as of old, while in at least thirty-five to forty, the most encouraging views of the efficiency of divine grace are openly nurtured.

#### Overthrow of Slavery.

Nor can we overlook the influence of Universalism upon our civil institutions!

The growth of the idea of the common brotherhood of our race has made this idea a "consuming fire," and slavery has disappeared, greatly enlarging our field of labor. Where Sherman marched with musketry and cannon, the church militant can now march with the "sword of the spirit." It is now manifest that while the embodiment of great social injustice in the domestic institutions of a people, is no barrier to the progress of the limitarian churches in their midst, it absolutely excludes Universalism. We thus have a divine refutation in the very providences of God, and on a broad scale, of the long standing charge that Universalism is grateful to the carnal heart. Every lineament of its visage is the home of the social virtues—justice, mercy, love and truth.

#### Drift Abroad.

This most gratifying drift of thought, apparent in our own land, may also be seen abroad,

both in Great Britain and on the Continent. The English Church, whatever may be its natural tendencies, has never been without eminent expounders of the ultimate efficiency of divine grace. In our own time, as well as in the time of Cromwell, such men have been found in intimate relations to the Court. Rev. Stopford A. Brooke, Honorary Chaplain in Ordinary to the Queen, has clearly indicated his faith in the world's redemption, not alone as biographer of Rev. Frederick W. Robertson, himself a believer, but more recently in a volume of sermons marked by a deeply religious tone.

The Unitarian Church in England, also, unlike its namesake in this country, has been open in its defence of Universalism from the beginning. Those motives of prudence, formerly urged upon them by American Unitarians, and which have now ceased to have influence even here, were never made effective in suppressing the glorious gospel of the blessed God.

The English Unitarians have ever exhibited their independence and love of liberty by affirming, the American by denying. The French, in this respect, have followed the English. Led for many years by the late distinguished Athanase Coquerel, they have defended in the clearest and most emphatic manner the sublimest doctrine of the gospel.

But I must not continue this very inadequate survey. The light which has arisen upon the several European countries, and by which not Great Britain and France alone, but Switzerland, Germany and other lands have been blessed, is relatively inefficient, because unembodied and unassured. It is fitful, unsteady, transient. Embodied in institutions of learning and religion, it becomes a sun in the heavens, illumining the whole firmament, and transforming by its glory every object in nature.

In this respect, as well as others, the Universalist church of America is a most important contribution to the civilizing forces of the world. Begun, like Christianity, in the lower walks of life, it flung its unequivocal banner to the breeze, and hung it proudly on its outer wall. Inscribed with the impartial love of God, it was borne by our fathers in the van of every conflict, and waves to-day in unprecedented splendors.

### The Fathers.

To those fathers we owe an incomputable debt of gratitude. Clergy and laity alike braved the malignity of the church in an age of great sectarian bitterness. Though socially ostracised, they marched boldly Zionward, and brought the church in gladness to the mount of God. They were sturdy men, of whom any cause might well be proud.

Others, whose names leap to our lips for utterance, in more recent times have gone to their rest, distinguished for their learning, fidelity and great sacrifice. Some of these have wrought their very lives into the institutions of our church—institutions which will forever remain their proudest memorials.

Such worthies have we the honor to succeed. Their mantles have fallen upon our shoulders. Shall we prove ourselves worthy our trusts? Have we consecrated ourselves to our work, as they consecrated themselves to theirs? Has Christ by his spirit baptized our souls? Are we living his life, laboring in his strength, and rejoicing in his hope? Do we feel, as we ought, that it is through "Christ's constraining us" that we "can do all things"? Do all our energies express themselves in the divine formula of prayer, "Thy kingdom come"? In the midst of life's trials and disappointments can we say, "Not my will, but thine be done"?

Do we fully appreciate the opportunities of the present hour? Shall our Centenary work fill up the scope and grandeur of its design? It is yet too early, perhaps, to determine this question; but the enthusiasm with which the work has been entered upon, the oneness of spirit and purpose throughout the country with which it has been pursued, and the uniform success attending local efforts, are pledges of success in the entire field. The more difficult portion of the work, the raising of the Murray Fund, has made good progress. The weekly reports show State after State, in various sections of the country, falling into line with those whose quota is complete. The women of our Church have especially distinguished themselves in these labors, abundantly justifying the pre-eminence customarily accorded them, in personal consecration and Christian work.

### Centenary Period.

It seems inevitable that our Centenary period must run on into next year. Many enterprises

prompted by its spirit and begun last year are developing this, and will demand another to reach their maturity. Local obstacles have held in check some sections of our Zion; and an apathy, from which they are but tardily aroused, may have delayed others. But, before the period shall have wholly passed, I am confident that the call of God will be heard, and every branch of Zion will put forth its strength.

Few are the details which have come to hand. The returns are as yet incomplete even in Massachusetts; but enough is here known to assure us that, aside from its quota of fifty thousand dollars of the monumental fund, it has thus far pledged for general purposes not less than three hundred thousand dollars. It is well known that New York also, and the great Northwest, are putting forth unwonted efforts. I cannot doubt that when our churches all along the lines in all the larger and the smaller States shall have spoken, their united utterances will be millions.

But valuable as these millions will be, as an arm of power, still more valuable will be our deepened sense of strength, unity and zeal in our Master's cause. With a proper appreciation of the possibilities of the hour; with our hundreds of clergy and well appointed parishes, as strengthened bases of operation; with our improving press and religious literature: with our Publishing Houses of growing strength, East and West; with our relatively well-endowed and multiplying institutions of learning; with the greatly increased general resources which a returning summer should find in our hands; and with a field white already to harvest, it cannot but be that united and persistent effort will be crowned with a success transcending all assignable limits. The close of another century ought to witness the thorough leavening of the civilized world. The temper of the world makes it possible; all the omens prognosticate it: the spirit of our holy religion prophecies it. Remember that "the gospel is the power of God unto salvation to every one that believeth." Remember the Revelator's prophecy, "I am Alpha and Omega, the beginning and the end, the first and the last." And, if the way seem long, remember the lesson of the ages, that "one day is with the Lord as a thousand years, and a thousand years as one day."



## MEETING IN THE TENT.

Wednesday Afternoon.

The convention met at the tent, and so great was the crowd that it was found impossible to accommodate all, and an open air meeting was therefore improvised in the neighborhood of the tent, where a large congregation was addressed by Rev. Dr. J. E. Forester, Rev. J. G. Bartholomew, and others.

Before the meeting was called to order at the tent, Rev. H. F. Ballou, of Vermont, exhibited the last cloak worn by the Rev. John Murray, which he said had been handed down as an heirloom in his family; but as he did not feel that he was entitled to wear it as a mantle, if he could see some one whom he thought could fill it, he should be very glad to dispose of it; or he would give it to the Convention

on condition that they would agree to find some safe place of deposit, where it could be kept until another Centennial Convention.

The President, on calling the convention to order, stated that the first business was to hear the report of the committee on education.

On motion of Rev. Dr. Brooks, it was voted, that when the convention adjourn, it be to meet at seven o'clock in the evening, at some place to be announced by the President, for the purpose of considering the report of the committee on revision of the constitution.

Rev. Dr. Brooks then moved that the reports on Education, State of the Church, and Sunday Schools be submitted by their titles. Carried.

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### Address of Rev. R. Fisk, Jr., D.D.

Rev. Dr. Fisk, of Canton, N. Y., was then introduced, and addressed the convention as follows:—

I have been invited, with others, to make ten or fifteen minute speeches upon the reports. You who are accustomed to public speaking know very well how much easier it is to make a half hour or an hour speech than a ten minutes speech. The necessarily brief time into which we are to throw the words which we have to say concerning these reports, forces me, particularly upon this report on education, to adopt, very much in opposition to my own convictions and methods, the cramming system in my speech. I have, in a general way, but a few words, therefore, to offer at this time. I am very sorry, however, if you have not the report on education before you, that its headings and something of its character have not been stated to you; for therein rests the foundation upon which certain remarks which I have to make are to be made. I shall, therefore, offer what I have to say in a more general way than I purposed; and I wish to put it in the form of two questions, and indicate the answers to those questions.

I wish, in the presence of this august multitude and assembly, to ask this question, first, What are we more than any other organic branch of the Christian Church? Why have we a right to be independent, as a church, in the great movements of the religious world of our age? If we can but indicate the true answer to this question, then I believe we have the great reason for putting forth vigorously our efforts for the endowment and establishment of schools of education. I therefore put this question first concerning our church, concerning the existence of our denomination, as leading to a true answer to the question why, in the midst of a land where there are so many educational institutions, we put forth all our efforts and exhibit our self-sacrifice to establish schools of our own: What are we more than any other organic branch of the Christian Church?

Now, it is a grand thing for any people to have arisen with a distinctive idea in the Christian Church, — so distinctive as to have caused them to stand apart from all the rest, if not by their own will, then by the will of others, who would not have them stand together. It is a grand thing, I say, to have such



a distinctive idea, and to have stood forth and battled for it, and even though, after one hundred years, we but now find ourselves with an assured position in the Church, yet if, after that one hundred years, we stand upon an assured position, conceded by all Christian people, within the lines and bounds of the Christian Church, then, I say, it is a grand thing for any one to have had any part in such a conflict; and to-day it is a grand thing to have a part in this celebration of the victory which we have achieved in securing that position in the future.

And now, I wish to say this one thing, which I believe to be a new argument that to-day has been completed in the heart of Universalism, and which furnishes a sufficient cause for the existence of the denomination as a distinctive branch of the church. I mean this: that we have been the educator of the world upon one of the most important questions which to-day is agitating the minds of the religious people of this country; I mean, more particularly, the liberal-minded religious part of the Orthodox churches of the land. Where there is not a profound conviction that the old theology is true, and that every thing is an error, there is necessarily a query existing in the mind as to whether the old dogmas of the Church are really essential to the existence of the Church, or to the truth and goodness which the Church has in its care. If, therefore, we as a people have demonstrated this grand truth, which I believe we have, then we have achieved one of the momentous successes of the religious age in which we live; namely, we have shown to the world that there can be a Christian Church rooted and grounded in the Christian Scriptures, firmly attached to the one Rock, Jesus Christ; and with all the spirit, with all the energy, with all the consecration, with all the self-sacrifice that are essential to carry forward the religious and the educational movements of our period, without any one of the old motives to piety, to self-sacrifice, or for obedience to God which the Orthodox church, even in its liberal forms, maintains are necessary to-day. I say, we stand before the world as a Christian church, utterly bereft of and having cast away all the old hopes of heaven for having done our duty, and all the old fears of hell if we do not do our duty. Therefore we stand before the world in this new aspect, of a church grounded in the Scriptures, loyal to Jesus Christ, and yet going forward with zeal and determina-

tion to do the work of the Church of Jesus Christ and establish his kingdom in the earth, without any of those old motives and incentives which we have been told so many times are absolutely essential to the perpetuity and maintenance of a Christian church in this wicked world.

I say, this is wherein we are more than any other branch of the Christian Church to-day; and I tell you, I maintain that it is a new argument for Universalism; for if we can prove, as we are now able to demonstrate, that the doctrine of endless damnation is a useless doctrine in an educated land, then we have shown to the world a new argument, which utterly does away with that which God has no longer any need of in this world, and which especially man has no longer any need of. However we may regard, in the light of general intelligence, the existence of certain old, erroneous ideas and dogmas, in the discipline and education of the world, yet, when the world grows to that point wherein it discerns that the old idea is an error, then the world casts it aside, while still the grand and noble movements of the world go on without it, although that idea may have been held and cherished as a profound truth by those who have been engaged in the noblest works and reforms of the world.

Then, I say, in the first place, we are educators of the Christian Church universal upon this one great point, — that you can have all that is essential in the teachings and the life of Jesus Christ, and carry on his church, independent of the fear of hell or the hope of heaven as the chief incentive.

I was reading, the other day, the last lecture of Max Müller on the "Science of Religion." He finds — what the theologians of our denomination have from the first asserted — that there is some good and some truth in every religion that has been indigenous to the human race; that there has been some good and some truth in all, subserving God's providential purpose in the discipline or education of the race. Max Müller has now discovered that on the scientific method which he is able to institute; and to those who to-day object to his discovery — as many able and even learned men do, seeing great mischief and scepticism in it — he makes this reply: "They say, on the other side, that these old religions, these old heathen mythologies, exhibit so many terrible, ghastly and blighting effects in the history of man, that the little germ of

truth which perhaps they may have had is no evidence that whatever religion they may have had was not wrong, and base, and unfounded. So I can affirm with regard to the purest religion on earth to-day; I can affirm equally with you against the old heathen mythologies, that the Christian Church has also exhibited the very foulest things that can be said of the most terrible superstitious into which the mind of man can be led." But the thing to which I wish particularly to call your attention in Max Müller is this; that, in reply to these objectors, he places the doctrine of endless punishment among those exorcences of the Christian Church and Christian religion which are the offsets to the throwing of innocent children to Moloch, in the old heathen mythologies.

Here, then, we stand before the world, a church shorn of the exorcences of the doctrine of endless punishment; and we say that here we can present before God and man the evidences of our hearty interest and our profound belief in the Christian religion, with a zealous purpose to carry forward the reformation and salvation of the world in the line of the doctrines of the Savior of the world.

My other question is this, and then I am done: What is a Universalist college or theological school more than any other college or any other theological school? We are pitted against the old ideas. We stand in the Christian Church, in the eyes of the world, for the doctrine of the discipline of God in the punishments he inflicts upon men. As you have been eloquently told this forenoon, the other idea is that of probation, with a denial of the discipline and providential adjustments brought about by the exigencies and experiences of this world. Here, then, is Probation *versus* Discipline. Here is a world in which God is holding us up to a higher Christianity, which we maintain is the salvation of the world when attained.

Here, then, are schools distinctively outside of all other schools that you can name. Whether they are ecclesiastical or unsectarian, our schools peculiarly stand by themselves. We are attempting a higher course of education, — the preparation of a class of men for the ministry who shall be thoroughly

drilled, thoroughly disciplined, thoroughly infused with the idea that the discipline of God for the human family is that which a father may hold over his children; and there is not another institution in this land, except ours, that stands distinctively upon these ideas at the base of its educational system.

Therefore, to the first question in the Report, "What are we to do?" I say this: we are to go forward resolutely, endowing amply our schools, and inculcating, through our teachers, our professors, and the officers of those schools, these grander ideas which shall reconstruct the whole faith of the world; for it is not saying too much to say that the doctrine which we peculiarly cherish, and which has created us as a people and a church, has been and is to be as fundamental in the reconstruction of the religious ideas of the world, as has been the discovery of the law of gravitation in reconstructing the old ideas concerning this material universe. One reaches just as far, just as universally, just as deep as the other. That which is paralleled, therefore in the physical world, by the law of gravitation, we find in the moral and religious world in the idea of the universal love and persistent goodness of Almighty God.

I beseech you, then, beloved brethren, let us go forward establishing our schools and our colleges, and so endowing them that they shall be able to present not only the intellectual record that is essential to compete with other institutions, but also a record of a higher Christian theology and moral discipline than the world has yet unfolded in any system; because to-day, we as educators in your schools are not able yet to find the writer upon moral or intellectual philosophy who adequately sets forth these ideas, which we alone most amply and squarely represent. Therefore, what we are to do is to go on with our schools, raising up scholars who shall have an intellectual discernment and grasp which is ample enough to correlate all these grander moral and physical forces, and to show men that equally with the law in the physical world, there is an eternal law in the moral world which shall match it and equal it forever and ever.

## Address of Prof. W. R. Shipman.

*Ladies and Gentlemen:* The subject to which I propose to devote the few moments allotted to me in the discussions this afternoon, is the intimacy of that relation with the educational world to which we have already attained, and hope hereafter to attain, by means of the denomination represented here to-day, the currents of whose life have never flowed so full, so strong, so free as now.

The report which is before you makes no very large claim for the work which has been done as yet by our denomination in behalf of education; but, taking this as an earnest of what shall be, as a guarantee of the spirit of our people, calls attention to that lying before us which should be done. But the little we have done has been of value to us, — a value that cannot be over-estimated. It has helped to continue our life to the end of this hundred years. Not the life of those ideas which have the assent of this denomination; that seed grain, once planted, its increase is insured; but the life of the organized denomination. That life I venture to say, has been greatly strengthened by even the little that has been done by our people in the way of schools of different grades; for the connection we have had with education has furnished us with something to do; and *doing* has kept us from *dying*, as it always will. While we are turning our faces in upon ourselves, while we are discussing endlessly the various topics which arise within our organization, our efforts are paralyzed, we are preparing the way for death. It is only as we have something upon which to lay our hands, something to which to address our efforts, something to do, that we are in a way of growth that can be called life, that shall insure life.

And not only has this work furnished to our hands something to do, but even already it has shown us the results of our doing, for our encouragement for the greater efforts to come. Even now, when called upon to show what evidences of vitality there is in the Universalist denomination, are we not ready to point to what has been done by our people for schools within the last twenty or thirty years? We have nothing that more completely expresses our determination to do, we have nothing that shows more plainly the results of our labor. Not only this, but we have been helped to understand ourselves. And of this we had need. In taking hold of the work of

education, we have put ourselves into competition with other Christian organizations all about us, most of whom had possession of the field before us. We have been brought to a trial of strength with them, and sometimes we have failed to equal their efforts. It is worth much that we know wherein we have failed; worth perhaps as much as to know wherein we are strong enough to insure good results hereafter. But the little we have done shall be increased. There seems to be no reason why we cannot go on and take the foremost place in the educational work of this country. Certainly, our doctrines have not been known to flourish best in times of darkness. We have sought the light. There seems to be no reason why a faith so large as ours, why aspirations such as ours, why hopes so lofty as those which are cherished by our people, should not result in the greatest work, even in secular education, that can be done.

Assuming that we shall go forward, what may we count on as the result of our work in time to come? How shall our connection with the educational interests of the land insure us life, — insure us life for another hundred years from this time, and, it may be, for hundreds of years, — as an organized Christian denomination? This work, with our other work, will help to bring us abreast of the times. We have taken hold of the educational work because it was something to be done. Not because, like the Catholics, we propose always to confine all education within our own limits, but because we have found a need, in our experience, of certain schools to be established and maintained. Recognizing this need, we have taken hold of the work; we have found ourselves brought into sympathy with the times; we have made ourselves in a degree useful to those with whom our lot has been cast; and it is only as we identify ourselves with the interests of the times that we can hope to live. There are some interests that are sure to abide. Enlightenment must extend; the world must move on in that career of progress upon which it has entered, and any system which discards the wisdom of modern times is sure to die; any system which opposes itself to the increasing enlightenment of the age is sure to die. It is only as we take hold of those movements that are in



progress in the world, that we insure our own life.

The educational interests are among the leading interests that can be guaranteed to stand the same a hundred or five hundred years hence as now; and if we succeed in enterprises of education, we shall be prepared to succeed in other enterprises. If our eyes are once lifted in this direction, our vision will be enlarged, and our ideas will be exalted on all things; and in this way, pursuing this line of work upon which we have entered, we shall be cherishing a worthy pride within our borders, we shall be doing a work to which we may point, glad to indicate it as our work. And whose are the honored names to which now we point with glad affection? If we have named those whose labors and sacrifices established us as a people, are we not ready to name those who, in these later days, in the last ten or twenty years of the hundred which we celebrate to-day, have identified themselves with our interests, have commended themselves to our love, by endowing these institutions from which we hope to reap the fruits hereafter? After the names of Murray and Ballou, do not the names of Tufts and Goddard rise readily to our lips? Are not the names of those living among us dear? Do they not already draw to them our honoring regard, our reverent affection, — the names of Dean, of Buchtel, and others that might be added? To what can we point with more affectionate regard than to the efforts which are being made in this direction? A work which draws forth the sympathies of men and women for such enterprises as these, a work that draws forth the sympathy and affection of the whole denomination, stretching over the broad land, should not fail. That work must be of vital and of lasting importance to those who have undertaken it.

But let me say, in conclusion, that we have nothing to hope for as we look forward to the future of our educational interests, unless we rest all our hopes on the *quality* of the work that we shall do. It is only as we shall be able to do *good* work, only as by-and-bye we shall be able to do the *best* work, that we shall draw to ourselves the strength that may come from the right fostering of educational insti-

tutions. We are not to go forth asking patronage for our schools because they are ours, but, being ours, we, in the discharge of our duty, are to make them such that they shall compel patronage. It is only as we provide the instrumentalities for educating the people, it is only as we open the way to an education in some respects higher or broader than any denomination, that we can go before the public, and ask for sympathy and patronage. Our school system must abide. Our education can never be hemmed in within the lines of sect or party. We, then, if we would maintain ourselves as educators in this land, must make our education better than any other that can be afforded. And the more we do for our schools, the more they will do for us. Whatever may be their grade, they all stand waiting for your favor. Not one of them whose efficiency would not be more than doubled were its resources doubled; not one of them is doing what it could do; not one of them is doing what it ought to do; but every one waiting for more of that favor in which, thus far, they have stood; waiting to send you back an increase for your investments and your labors that can come to you from no other way in which you can invest money and labor. And thus, while we labor for our schools, they work for us; and while they shall draw the best of our life, they shall increase our facilities for work in other directions, and shall strengthen our hands for whatever work may be given us to do.

The report of the Committee on Education was then adopted.

The PRESIDENT. If Mr. JOHN R. BUCHTEL, of Ohio, is in the tent, he is requested to come to the platform. Some friends want to see him.

Mr. Buchtel came forward, and the President introduced him to his "friends," which comprised the whole audience, as follows:

*Members of the Convention*, — I am very happy now to introduce to you a gentleman who has recently contributed, as a part of the work which he is to do in this centennial year, thirty-one thousand dollars for one of our literary institutions. (Loud applause.)

## Address of Mr. John R. Buchtel.

*My Brothers and Sisters*, — I do not think it is fair that I should be called from out this congregation upon the stand. I consider that the President practised a deception upon me in asserting that there were some friends here who wished to see me.

A VOICE. "We all want to see you."  
(General applause.)

ANOTHER. "We are all your friends."  
(Renewed applause.)

MR. BUCHEL. It is well known to some of the gentlemen on this stand that I am not in the habit of making public speeches; that is not my forte, if I have any. But I say, brothers and sisters, that I am glad to meet you. I am glad that I have been blessed with this God-given privilege to see you all. (Applause.) In what I have done, I have done no more than I considered it my duty to do; and I hope, if I live, that I may be blessed and prospered, that I may do still more.

I have one request to make of this Convention, and that is, to stand by their institutions of learning. No institution of learning can be conducted without money. I would especially call upon the ministers that are from Ohio to stand by the college that we expect to establish in the city of Akron, O. Not many of you, probably, have seen our flourishing little city. It is a wide-awake, go-ahead Yankee town — if I am a Dutchman myself. (Great laughter and applause.)

A few weeks ago, while in the city of Cleveland, a clergyman for whom I have great respect, and with whom I have had a great many pleasant business associations, said to me that he was very sorry I had invested so much money in an institution that had no influence and no strength. Now, I was thinking, while sitting in the congregation this forenoon, and listening to our worthy brother, that if my Cleveland friend could only be upon this platform and look into the faces of this intelligent audience, he would admit that he was mistaken. I want you to stand by me, and I want to satisfy that brother that the word "failure" is not to be found in the dictionary of the denomination to which we belong. (Applause.)

I do not know as I should call myself a Universalist. I have only come in at the eleventh hour. I have been united with this church but a very few months. I belonged to one of the so-called evangelical churches

when I was a boy; but when I came to investigate and think for myself, when I came to reason for myself, I found I was out of my element, that I could not stay in the church, and I left it. I was honorably discharged. (Laughter.) After I had left, the church commenced to persecute me. They called me an infidel. I never had heard but one or two Universalist sermons in my life; but when I came to investigate the doctrines and principles of Universalism, I found I had been a Universalist for twenty-five years. (Applause.)

Now, my brothers and sisters, I hope you will excuse me, for I have been, probably, a little noisier than I should have been. You must excuse me, because the church to which I formerly belonged was the Methodist church! (Great merriment.)

Rev. T. J. SAWYER, D.D., then made an appeal to the audience for contributions to a fund for the purchase of a German library for the use of Tufts College.

THE PRESIDENT. After the admirable speech of Bro. Buchtel, it has been suggested that our friends will feel just in the mood to do the thing that it would seem must be done at this convention; namely, to raise some more money than has yet been raised for the purpose of doing the legitimate work of the convention. I propose now to introduce to you some of our friends, who will explain the needs of the convention, and tell us something in regard to our duties in that respect.

Rev. Mr. BARTHOLOMEW then made a statement in regard to the wants of the Convention and the necessity for the raising of money to pay the amount which had been borrowed, as shown by the Treasurer's Report, to carry on the operations of the General Convention during the past year. He made an urgent appeal to the friends present to contribute liberally in order that the great work in which they were engaged might be carried forward successfully.

Rev. Dr. RYDER followed in an address of a similar character. It is all very well, he said, to sing these hymns, to offer these prayers; it is all very well to shout "Jubilee," and thank God for victory; but I tell you, if we are to do anything as a church on earth, we must have the right arm of financial power. ("Amen.") If you want to build up Universalism, pour out your money here this afternoon. If you

believe in God, testify it by this expression of your gratitude. If you believe in the Universalist denomination, do something toward building up that denomination; and as we are grateful (as grateful we are), here and now, by the surges of the sea, and in the midst of this sublime presence, let our gratitude speak louder than all other exhibitions of our power, testifying before one another and before God that we are not only united, strong, and earnest, but generous as well.

Dr. Ryder concluded by introducing Rev. Dr. Bolles, who, he said, "expected to make a few feeble remarks." (Great merriment.)

Rev. E. C. BOLLES. *Ladies and Gentlemen*,—The great northwestern elephant has gone over the bridge, and it has not broken through. I guess I am safe? (Laughter.)

Dr. B. then proceeded to state some of the difficulties under which the Board of Trustees had labored during the year, from the want of funds, and expressed the hope that the devotion and self-sacrifice of the great assembly would equal its numbers and enthusiasm. All enthusiasm, said he, is valuable only as it coins itself into substantial acts; all self-sacrifice is precious only as it lifts us out of the domain of the merely shadowy and ideal to serve, in a practical way, the kingdom of our Lord which we profess to love. It is not simply the office of this ocean which lies so grandly at our feet to dash upon the rocks when the storm rages behind it; nor yet to twinkle with its many glancing waves beneath the sun or the moon, but to bear upon its broad bosom, as the highway of nations, the fleets of the world. So the magnetism of this convention will not be simply in the dash of its enthusiasm, the splendor of its rhetoric, the warm fraternity of its greetings, but will be in its acts of generosity and justice; and this act, if you relieve your trustees of the burden which rests upon their minds to-day, will be one of generosity and of justice combined.

Rev. Dr. CHAPIN. Mrs. Partington said she had great objections to being introduced to anybody she was not acquainted with; and, although I have the happiness of being acquainted with a great many of you, I have the unhappiness not to be acquainted with you all. I am the poorest beggar in creation; I can't beg; I don't know anything about it. All I can say is, that if you take up the subscription in the time I am talking, it will be the quickest subscription ever heard of. One of the brethren wanted to know if I wouldn't

endorse a note for this amount of \$15,000. I would gladly endorse the note, but I hope some one will sign it, or you will have a hard time collecting it. (Laughter.)

I can only stand here and say, as has already been said, that this is a practical testimony of our gratitude upon an occasion like this; a practical, embodied, crystallized expression of our faith in the work which has been done in the hundred years that have passed; it is the way in which we touch the hundred years to come. We reach out our hands, moved and warmed by the impulses of our hearts, and shake hands with the old fathers of the past; and we reach forward to-day, by this practical action, and shake hands with the young and coming future. When we shall have mouldered in our graves, when other centenaries shall have followed this, the influence of your action may be felt, and speak with trumpet tongue, to rouse other generations to still higher and nobler action. I therefore say to you, as Dean Swift did when he was called upon to preach a charity sermon: "He that giveth to the poor, lendeth to the Lord. If you like the security, down with the dust!" That was his sermon. In no way can you advance our cause so practically as by the action you are called upon to take.

We are about starting forth upon a new voyage of another hundred years. We have commemorated the past. Our sails are set; they are filled with a favoring breeze; the banner of Christ's universal love waves over us. The good ship rides bravely upon the deep. Fire all along the line one grand salute of greenbacks! (Loud applause.) This is the most practical way of honoring the past and blessing the future.

Hon. P. T. Barnum, of Conn., offered to give \$100, provided nine other persons would agree to give \$100 apiece. After some urgency of appeal on the part of Dr. Ryder and Rev. H. F. Miller, of Indiana, the requisite amount was raised; and then it was proposed to raise another thousand dollars, in \$100 contributions, which was done, and something more, the contributors being Chas. Stickney, of New York; Hon. Mr. Mason, of Penn.; F. Mackin, N. J.; D. C. Gately, Conn.; I. C. Lewis, of Meriden, Conn.; Hon. S. C. Hubbard, of Middletown, Conn.; Samuel F. Hersey, of Bangor, Me.; Josiah Barbour, of Auburn, N. Y.; Sam'l Drullard, of Buffalo, N. Y.; Robt. Fears, Gloucester, Mass., (\$200); Dr. Daniel Ranson, Buffalo, N. Y.; Geo. W. Townsend, Buffalo, N. Y.; Mrs. Philo Price,



of Williamsburg, N. Y.: Benj. Lombard, of Ill.; Chas. E. Carpenter, of Providence; James M. Jacobs, Henry B. Metcalf, and Newton Talbot, of Boston; Ira Taft, of Bennington, Vt., and some other friends whose names were not given. B. F. Romaine, of New York, gave \$50, and a collection was taken up amounting to about \$600; the

total of collections and pledges being about \$2,800.

This work having been performed, Rev. Dr. Brooks announced that through the kindness of their friends of the Orthodox Church, that building would be opened for the business session in the evening, and the Convention adjourned.

## WOMAN'S CENTENARY AID ASSOCIATION.

On Wednesday evening, the Universalist Woman's Centenary Association held a public meeting at the Universalist church Gloucester, which was attended by one of the largest congregations gathered, outside of the tent, during the jubilee days. Long before half-past seven, the hour fixed for the meeting, the spacious church was densely packed, — the women, as was fitting, largely preponderating, — and probably as

many more were unable to obtain admittance, and turned disappointed away. In this state of things, it was deemed advisable to anticipate the hour announced for the commencement of the meeting, and soon after seven o'clock, the exercises commenced with the singing of a hymn by the choir, after which Mrs. CAROLINE A. SOULE, of New York, the President of the Association, delivered the following address: —

### Introductory Remarks of the President.

Out of the fact that we as a denomination had been blessed with an hundred years of life, there arose a duty — a duty too positive and too solemn to be disregarded. Summed up in a single sentence, that duty was the expression of our gratitude to God for all the mercies vouchsafed to us and to the beloved gone before.

There is but one way in which the finite can express its gratitude to the infinite. "Lovest thou me?" said Jesus to his disciples. "*Feed my lambs.*"

Here is the lesson for all people — for all time. If we would testify our love to God, we must do good to those whom God loves, — in other words, to the world at large. Having drank ourselves of the waters of Eternal Life, shall not we hold a brimming cup to the lips of others? Having eaten ourselves of the Bread of Heaven, shall we not lead other famished ones to the same bounteous Hand? Having been solaced ourselves in days of mourning, having been upheld in days of weakness, having had the veil lifted from our own eyes, and been permitted to look "over the river," and see a Heaven broad enough for

all the children of God, shall we not make every possible effort to bring others of the sad, the weary, the doubting of the human race into that same bright, beautiful, blessed faith which has sanctified to us all the dispensations of Providence?

Recognizing the loving wisdom of the olden lesson, the Centenary Committee determined that all our Centenary work should be practical. They might have decreed that each of our States should bring up stones from its quarries, and erect here, on this, to us, holy ground, a monument that should tower high towards Heaven. Instead, they decreed that each State should gather up its *dollars*, and bring *them* up to this Mecca, and thus raise a fund that should be a perpetual reminder of our Centenary year, — a fund consecrated by the sainted name of the first herald of our faith in America.

To assist in raising this fund — the Murray Fund — the Woman's Centenary Aid Association was organized in the City of Buffalo one year ago. The results of that organization are to be made known to you at this time.

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### Report of the Corresponding Secretary.

Mrs. F. J. M. WHITCOMB, Corresponding Secretary of the Association, then read the following report: —

When at the General Convention in Buffalo it was decided to raise two hundred thousand

dollars as a permanent fund, the ladies were called upon to *assist* in this great enterprise.

Desirous to show their willingness to aid in a cause which is equally vital to them, they immediately set at work. The initiatory step

was to call a woman's meeting. It was the first one ever called by them at a General Convention. They were comparatively strangers to each other — strangers to the work before them. It was believed there was ability enough to carry on any portion of the work assigned them; but their labors thus far had been mostly confined to their own societies, and their knowledge of each other extended little beyond their own localities. But from this strange unassimilated body came an organization now known by Universalist women throughout the land as the "Woman's Centenary Aid Association." It was thought by the General Committee that if the women raised ten thousand dollars of the fund they would do well; — how far we have succeeded the Treasurer's Report will show.

But however successful we may have been in a pecuniary point, I estimate it as small in

comparison to that greater gain which comes from the moral influence of our individual and united effort.

And as we bring our offering to the great centennial gathering, I can but congratulate each one of you upon that perfect bond of peace and unity, which binds us in a common sisterhood. And our desire is that the work so well begun shall not now be ended, but that our bond may be made brighter and stronger by years of united effort, that when the next centennial year rolls round, and we shall all be gathered to that home where labor is love, that there may be those left on this spot who will bless the day when mothers and daughters, wives and sisters, took up their line of march in the great struggle for Christian humanity.

On motion, the report was accepted.

### Report of the Treasurer.

The Treasurer, Mrs. J. G. ADAMS, then submitted her report, as follows: —

Received from Massachusetts, \$11,825.50; New York, \$5,804.22; Maine, \$3,115; Illinois, \$3,278.87; New Hampshire, \$1,104.47; Connecticut, \$1,990.40; Vermont, \$865 10; Rhode Island, \$616; Pennsylvania, \$1,021.25; Ohio, \$262; Iowa, \$249.32; Indiana, \$234.25; New Jersey, \$155; Michigan, \$135; Minnesota, \$2,307; Wisconsin, \$104; California, \$89; Washington, D. C., \$75; Kansas, \$45; Maryland, \$25; Virginia, \$23; Nebraska, \$18; Missouri, \$17. Total, \$33,359.88

The report was, on motion, accepted.

THE PRESIDENT. We will sing the sixth hymn on the programme — "*Blow ye the trumpet, blow!*" (Enthusiastic applause.)

Mrs. E. H. COBB. I move that the thanks of the Association be presented to the President, Vice President, Treasurer and Secretary, for the faithful, persevering and suc-

cessful manner in which their labors have been performed in the great work in which they have been so perseveringly engaged. All those in favor of the motion will manifest it by saying "aye."

The motion was carried amid great applause.

The President then stated that she had hoped to be able to present to the audience every one of the gifted women of the denomination who had occupied either pulpit or platform, and letters had been sent to them all, but some were not able to be present. They sent their cordial greetings, and the assurance that they should be here in spirit, and look with great interest for the report of the meeting.

Believing, said Mrs. Soule, that Massachusetts should speak first on this occasion, I have the pleasure of introducing to you Mrs. Bowles, of Cambridgeport.

### Address of Mrs. Bowles.

Mrs. President and Ladies and Gentlemen, — I think you will all agree with me, that it requires no ordinary amount of courage to speak, whether you are a woman or a man, after such a report as that to which we have

listened, followed by such a blast of trumpets, I think that I came to Gloucester with a very small measure of sense, and I think that the larger portion of that has been shaken out of the tips of my fingers in the continuous



greetings of this tented field. But what little I have left enables me to see that this is not the place for me to make a long speech, so that, in the few words I have to utter, I wish to speak of the work that our people have done here in Massachusetts, and to testify to the readiness, the eagerness, indeed, with which our women have entered into this work of gathering up this Murray Fund.

Let me speak a few words in attestation of the devotion of our own women in our own parish, — the first Universalist Parish of Cambridge. I was appointed to collect the money there, but owing to some engagements of my own, the work fell into the hands of my husband. I know it was very pleasant work for him. He had hardly to call upon a single person for money. It came in voluntarily, in sums from one dollar to three hundred dollars, until it rolled up to more than a thousand dollars; I think the total amount exceeds \$1,200. You know that parish has been under good training; under such men as Dr. Paige and Dr. Whittemore.

I felt this morning, as we were gathered in the great tent, and listened to that grand

occasional sermon, where Dr. Miner showed us so plainly that our blessed faith was coeval and coincident with God himself, Oh! what a glorious amen is rolling out on this rocky shore, from God's priesthood by the sea! What an amen is going up from all these gathered hearts! And then my mind went back to the time, some twenty years ago, when over that same rocky shore, and over that very field, I wandered godless; when God was to me but a being of wrath and vindictiveness, that no human heart, as it seemed to me, could worship; and as I listened to the Sabbath bells, pealing thro' the summer air, I marvelled that the bells to such a God could ring so sweetly. But after a while, when from this old church tower there came to me that blessed peal, I felt that it was a continual call to

"Ring out the old, ring in the new,  
Ring out the false, ring in the true."

So I came to know that there was a God whom every heart could worship in spirit and in truth; and I rejoice that our women to-day have an opportunity to do so much for the spreading of this blessed Gospel of glad tidings.

### Address of Rev. Miss. A. J. Chapin, of Iowa.

*Dear Friends and Members of this Association,* — I have come to you from the far west, and I have to regret that I am not so familiar with the workings of this woman's Association as I wish I were. My own endeavors during this centennial year have been wholly given to the channel of the general work. I have been associated with the missionary work of the west in several of the different States more or less actively, but in this Woman's Aid Association I have done very little, except to wish with all my heart that this blessed work of theirs might be crowned with abundant success.

I have been delighted beyond expression with the reports I have heard. The splendid results that you have achieved, are worthy of Universalists.

In the West, we intend to do our part of this work. Much remains to be done in the next three months, and then we shall send our report to the Treasurer, and perhaps it will appear that we have done our part also.

I am delighted with the work that woman has found it her privilege and within the

scope of her ability to do during this jubilee year of our great church. It is peculiarly fitting, that women should work with enthusiasm and with zeal, that we may bless the church with our abundant offerings upon the altar of truth. Universalism, the great principles of truth that we received with the doctrine of the great redemption, has made woman what she is; has done for woman all that has brought her up from the realms of barbarism, I might say, to the proud position that she occupies to-day. The great principle of the Gospel, "There is neither male nor female, bond nor free, Jew nor Gentile, but ye are all one in Christ Jesus," is the uplifting principle that has blessed the world and brought woman up from the condition of slavery and ignorance to her present position; when multitudes of our best schools open wide their doors to her, and when she no longer ignorantly looks on that which is happening under the sun, but looks over the world with comprehensive views, and sees with clear vision all that is done. She sees what the errors of the past have been; she

sees what the needs of the future are, and she sees that one of the great needs of the time is, that she shall come up to a perfect comprehension of her own influence in the world.

We have been told what that influence is. Let us, sisters, use our influence in its widest power. To this gospel of the great salvation which has done so much for us, which comforts every mother's heart in the hour of bereavement, which blesses the world, and comes to every needy heart with a benediction which to the poor, the suffering and the tempted is just what they need, and which glorifies all the blessings of our prosperous hours, — to this faith, it is peculiarly proper that woman should consecrate herself.

When, after long struggles, through ways of darkness, with no one to counsel, a child in a school of an opposite faith, I came to a knowledge of this great truth, it seemed to me a foregone conclusion, that there could be nothing in this world for me to do but to give my powers and my life to the promulgation of the great, the glorious truth, which is the one thing which this world needs to bring to us the dawn of the millennium morning, when upon every tented field that can be found upon the face of this whole earth there shall come

forth, not conquering hosts, sweeping over the earth, and bringing bloodshed, suffering and ruin in their train, but the armies of the Prince of Peace, as they come from this tented field. And I look to the influence of woman in the future, added to the influence of our brother man, who has so long and so grandly worked — I look to her influence and to her work, as she shall wisely use the abilities which God has given her, to hasten on the time when on every tented field we shall hear the triumphal notes of the Gospel, and the hosts of Zion shall go forth to victory; when the kingdoms of this world shall be subdued and become the kingdoms of our Lord Jesus Christ, when there shall be "one Lord, one faith, one baptism," and "we all shall be one in Christ Jesus."

Miss GRAVES, of Massachusetts, was then introduced, and addressed the audience very briefly, apologizing for not making a longer speech by saying that she was not a good extempore speaker, and she had not prepared any address for the occasion, as she had intended to do, when she received the invitation to speak.

After singing by the choir, Mrs. MARY A. LIVERMORE was introduced, and was received with hearty applause.

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### Address of Mrs. M. A. Livermore.

*My Friends,*—It is no new thing for women to be interested in the work of the Christian church. When the Lord Jesus Christ commenced his ministry, and coming out before a Pagan world, said, "If any man or woman desires hunger, thirst, nakedness, persecution, the dungeon, the fagot, death, let them follow me," women gave him a large following. They were always his beloved disciples, — hanging on his lips, ministering to his wants, following him even to the dreadful cross, weeping over him, as their dead hopes also compelled them to weep, as he was laid in the sepulchre, and they were first at the grave on the morning of his resurrection, with the half-born hope within them, that perhaps their Leader was not dead.

All along through the early years of the Christian Church, which history shows us traced with blood, you can follow the foot-prints of women, tracking their way with bloody feet. The doctrines of Christianity

were dear to them. Christ came into the world and found woman a slave. Everywhere she was under the ban of sex. Even in Rome, where grand things were done, where epics were written, where statues were carved that are immortal, the life of woman was so worthless that she threw it away in suicide, until at last the Roman Senate passed a decree, so that women who committed suicide had their own modesty violated, and that alone restrained them. But with the coming of Christ, woman began to come up. She heard the voice of God in the new dispensation saying, "Come out of your graves," and to-day, what women are enjoying in Christendom the world over is due largely to this blessed religion that Jesus Christ introduced into the world.

The apostle Paul found large and grand helpers among women. He received them gladly; and those who will take the trouble to look again into the New Testament, and to

read a little more carefully, will see a new meaning in the language of the apostle, who gave the right hand to women, as workers and helpers in the largest and noblest way.

When religious sects began to be formed, women came to the front almost immediately. Death had no terrors for them. When they fully understood what Christianity was, they were willing to take it to their hearts, although it conferred upon them only martyrdom. Looking into the early history of the Baptists, with which I was for years more acquainted than with the history of any other denomination, I saw very early in life how much that church owed to its women missionaries. My mind goes back to the little humble home where sat my father and my mother, my father reading aloud, in a voice husky with emotion, and with tears streaming down his face, the wonderful history of Ann Haseltine Judson, the first missionary sent by that denomination to India. Then, when I began to look into the remarkable history of the Methodist church, I saw how largely the marvellous success of that denomination was due to the enthusiasm, the inspiration and the activity of woman; how John Wesley invoked the aid of women; how women talked, labored, preached, and went from house to house making converts. And it is largely owing (the Methodists themselves being witnesses) to the fact that the women of that church were the grandest helpers they ever had, that to-day it is so large, broad, generous, and is the pioneer of our American civilization; for, if you shall go out to the very utmost western boundary of our country, I will promise you, that though you may be a thousand miles from a railroad, though you may find nothing but an adobe hut or an ordinary tent, you will be sure to find there a Methodist minister.

It has been so all the way through. Women have always come to the help of Christianity. They have given it grand service. Macaulay attributes the vitality of the Roman Catholic Church largely to the fact that it utilizes all the forces within it. The Catholic Church has quiet retreats for the mystics; it has wars for the martially disposed; it has prayers and penances for the pious; it has miracles for the ignorant; it has libraries for the scholars; and the power and services of its women it has used to the utmost. Mother Angea, converted from Protestantism in the city of Philadelphia, has founded in Indiana an order of nuns which is increasing im-

mensely from the very first families of the country; and under her tutelage, assisted by the most accomplished Catholic nuns of the country, there are to-day five hundred Protestant girls, not one of whom shall go out into the world from under that roof until she is inoculated with the doctrines of the Catholic Church. Madam Galway, as she is known to the American world, the chief of the Order of Sacred Hearts, an order recruited from the noble families of Europe, is at the head of one hundred and eighty convents in this country and elsewhere, all taken together. She is to-day erecting a convent building in St. Louis, and has expended upon it, I think, \$250,000, collected from servant girls, washerwomen and poor women who have no spare money. And this is but one of one hundred and eighty institutions more or less like it.

These are but two instances of what the Catholic Church has done. I take the broad ground, that if a Christian church, be it called by whatever name it may, ever conquers the world to God, ever wins this sin-stained, sin-scarred earth to the great God that loves it, it must conscript all its forces — the men, the women, the children — every sort and kind of talent. There has already been a very great waste of moral power in all the churches, and that waste of moral power has been large in our church. Until within a very short time, Universalist women have done comparatively little, in a cohesive and organized way, for their faith. They have gotten up fairs to help eke out the minister's salary; they have very often held festivals to put a bell or a clock in the steeple, to buy a Sunday school library, or to do some other work of this kind; and that is honorable work, which can never be omitted, and they are deserving of all credit for it. But until within this last year, Universalist women have never undertaken any very great enterprise for their church. When I took up our denominational papers a year ago, and saw that the General Convention at Buffalo, then in session, had devised great things for this centenary year, and that immediately there had sprung up the embryo of a Woman's Centenary Association, I had no faith in it; I did not believe it would amount to anything.

Universalist women were not very well acquainted with one another; they had no organization in the States that bound them together; they had not learned to work together, and I did not believe they could get into working order and accomplish anything be-



fore the centenary year was over. They have rebuked my disbelief in the most splendid manner; and at last, under the impetus and excitement of their work in various ways, I myself, during the last six months, have united in it: and to-night, as the result of what they have done since last October, they come to the church and lay on its altar the sum total of thirty-three thousand dollars. This has been gathered by Universalist women in various ways; through fairs, through festivals, by self-denying efforts, in small sums and in large sums; and it has been given cheerfully. In some instances, the sums first given have been doubled, and the hearts and spirits of Universalist women have turned again to their faith with a new baptism of consecration, such as they had when they first believed.

I thank God for it, for I see in this record of the past year, a prophecy that my church, dear to me, to which I am pledged while I live, and to which I am pledged when I die, and afterwards, — for the truth of God here is the truth of God there, and the doctrine of God's fatherhood, the doctrine of the brotherhood of the race, and the final holiness and happiness of mankind, are eternal truths, that can never become falsified while God lives, and so I am pledged to it for all eternity, — I see in this an indication that my church, this dear church, is yet to clothe itself with new power; that the Universalist head, — the logical power of the ministers, the executive ability that we find in our ministers, in our publishing houses, in our newspapers, in our pulpits, — is to be married to the warm, generous, enthusiastic, loving, consecrated heart of woman; and I hope and expect, and I shall labor for that end, that when we get through with the special work of this centenary year, as women, we shall all join hands, and commence a new organization, pledged to carry forward the work of our church in some way in which we shall all agree.

It is said that that is hardly necessary, that the men are now organized, and the women can come in with them. Yes, I know it; but while I think men are as good workers as women, and while I am specially interested in drawing men and women together, and moulding and cementing the masculine and the feminine, though I almost regard that as my special work, I look into the family and I see that the work of the father is one work and the work of the mother another work,

and that the interests of the family are most carefully guarded and most harmoniously developed when each works in his or her own sphere; and so I think the women of our denomination must have some work which is specially their work, and which they can carry it on without in any way dividing themselves from the interests men have. It is all one work, only they labor in one department and we in another. It is all towards one end. It is two streams, running along side by side to the same great ocean. It is the two parallel lines of railroad that converge to the same terminus, and which will keep on with equal pace, one by the side of the other; and, since they are two, able to accomplish more, to carry on more, to do more.

Some ten days ago, Dr. Harriot K. Hunt, of Boston, the pioneer woman physician, who is known to you all by name, sent for me to come and see her. She has been for ten weeks confined to her chamber by sickness. She is not now connected with our church, but a member of the Swedenborgian Church. The interest of this centenary year had even surged up into her sick chamber; it had lifted her off her feet, and she longed to talk about it. It brought back to her memories of John Murray, who baptized her, and who used to take her on his knee and invoke God's blessing on her, in his peculiarly fervent and enthusiastic way. "Before God," said she, "that inspiration and that blessing have followed me even until to-day." Taking up a little Bible, she said, "This Bible, which he gave me, and in which he wrote my name, I read constantly. I shall never part with it while I live, and I shall bequeath it to my nephew, who will cherish it as a sacred heirloom, and will derive inspiration and comfort from it, as I have done, because of its history and its associations." Said she, "Say to the Universalists, that John Murray was as humane a man, as honorable, as enthusiastic, as religious, as manly, as social, as much baptized with the spirit of God, as even John Wesley was. They have reason to be proud of the founder of American Universalism." She besought me to bring that Bible here, to have the clergymen who conducted the service read from it, and I should have done so, had I not been so much engaged that I had no time to go for it. So, to make some atonement, I have given you this little incident.

If the blessing of this one man, if the inspi-

ration that came from the benediction of the founder of our faith, who has gone into the skies, have followed this woman, have shaped her life and linger about her to-day, so that as she sits in her room, the dead come back to her, in spirit — and though she does not claim to see them with eyes of flesh, she believes they are about her, and she only needs to drop the mortal to stand with them face to face — if this is the case with her, how should this faith itself inspire us women, one and all? For to women, especially, do I desire to talk to-night. I long for the women of our church to come up to their birthright, to take their places. I do not mean by this that I have any thought that they shall oust men from any place they occupy, that they shall crowd themselves in officiously where men desire to stand; I only mean by this, that whenever they find a chance to help the cause of Universalism or advance this glorious faith, I long to have them do it.

If we women of the Universalist church were all consecrated, were all of one mind, and had the same zeal and the same enthusiasm that we have sometimes as individuals, we should be able to lift this church up into the very first Christian power. It is because we lack faith in ourselves, it is because we do not fully take in all that our faith is, that we are weak. My friends, I do not know but I have said this to you before, but I must continue to say it. This faith of Universalism, during the twenty-five years that I have believed it, has grown upon me, until to-day it is the one central thing with me. I do not now, and I can not hereafter, engage in anything that is not, as I see it, the outcome of this faith. Universalism is to me synonymous with Christianity. I do not mean that we have the whole, complete, but I think that we are the nearest in our faith, theoretically, to the doctrine that Jesus Christ taught, of any church on earth. If this be boasting, then I boast, and I am glad to do so. Through the doctrines of Universalism, through its simple faith, I expect the world to be conquered.

Through the doctrines of Universalism, I expect sin to be overcome. Through the doctrines of Universalism, I expect this nation to become what God intended it to be — the beacon light of the world; upheld, moving forward, exalted, with the grandest government, with the noblest people, so that all nations may not only flock unto it, but pattern after it. I have no hope for the race only as

it is the outcome of my faith. Wellington is said to have rested on a certain hollow square, by which he won the great battle of Waterloo, after defeat was imminent; and so I rest myself upon the doctrine of Universalism, which with me is synonymous with Christianity; and through it I expect the world to be conquered. Do you say that I am using small weapons for great purposes; that these doctrines are but the pebbles of the brook, which David will take to kill the Goliath of wickedness and sin. Look at them! See what they are! Look at the doctrine of God's fatherhood! All denominations believe it, I am told, constantly. Yes; but nevertheless, they do not believe it as we do; for the doctrine of God's fatherhood means what Christ taught us in that beautiful parable in 15th of Luke: "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it?" Mark the words — "*until he find it.*" Not search until he concludes it is hopelessly lost, or until he is wearied and abandons the search; He said no such thing as that; but search "*until he find it.*" Up amid craggy mountains; down into deep, dark ravines; in the teeth of the tornado, — search "*until he find it,*" sometime, somewhere. Then what? "And when he hath found it, he layeth it on his shoulders rejoicing." Mark the language again, — it is not mine, but Christ's, — "rejoicing more over it than over the ninety and nine that went not astray." And so, friends, if we hug ourselves in pharisaical self-complacency, and imagine ourselves higher in the regard of God than the poor drunken brother in the gutter, than the poor fallen sister, from whom we gather our skirts as we pass, lest contact be pollution, Christ has taught us differently, for he has taught us that God, who has all that there is of love in his nature, — the love of father, mother, brother, sister, — a love that is infinite, eternal, overwhelming and omnipotent, — Christ has taught us that God our Father will pass us by, who need no salvation, and hunt for the poor brother or the lost sister *until he find them*, and then rejoice more over them than over us, who need no salvation.

So, I say we mean more by the doctrine of God's fatherhood than do the other denominations. But let me tell you that this doctrine can be believed by the world. The doctrine



of God's fatherhood can penetrate down into the heart, when oppressed by sin, anxious, despairing about the future, going along through the world in the great trouble that comes to every one. lonely, beset within and without. We cannot make our passage through life, carrying this great seed truth of God's fatherhood in our hearts and talking it to others, without producing a good effect.

I tell you, the doctrine of God's love, we have not tried it. We do not dare to take hold of it in its power and seek to win the world with it. There is still great practical disbelief in Christianity, even among those who have named its name. I go to Music Hall, and hear an eloquent clergyman talk in rapt language concerning the doctrine of Christ. I hear him boast of its omnipotence, its wonderful power, its adaptation to every condition of life and every circumstance to which mortal flesh is heir. I am so uplifted by the sermon, my soul becomes so glowing, so all on fire, that the next day I seek him in his study, I say to him, "Thank God that you believe absolutely in the omnipotence of Christianity. I begin to hope that we may have you, here in this city of Boston, as a teacher, that there will be a large following, and that eventually, we shall dry up these streams of drunkenness, we shall kill out this social evil, we shall lift up these poor sisters, against whom good women, with their white hands, bar the doors of society, and say 'they are lost,'—as if anybody could be lost, when God lives and Christ lives,"—and he coolly folds his arms and says, "Oh, my dear madam, don't believe you can ever extirpate drunkenness or the social evil. Drunkenness has existed for six thousand years; the social evil is part and parcel of human nature; you can never get rid of it. All that is Utopian."

I take up a newspaper, and I read an editorial that has certain words that burn and glow about the victories for Christ that are to be achieved. I immediately go to that editor's study. I find him, I shake hands with him, and I say, "Thank God for that editorial! It has lifted a great weight off my heart. I am filled again with new hope, for with you I believe that Christianity is equal to the absolute conquest of the world and its restoration to God." And he says to me, "Oh, my dear madam, you are a fanatic; you are a visionary. Your enthusiasm runs riot; it never can be." *I don't believe it!* If I understand Christianity, then I say Christianity is to con-

quer this world; to kill out its sin; to win it to God; to swing it forward to that blessed time that prophets have foretold and poets have sung, which we call "the golden age," "the good time coming," "the millennium;" and if you prove to me that I am a fanatic, a visionary, an enthusiast on this point, then you prove to me that Christ has lived and died in vain, and that Christianity is to be always a failure. And that I will not believe, for Christianity is of God, an outcome of his nature, and He is immutable and omnipotent.

And so I appeal to the women of my church who believe this glorious faith, to whom it is dear, who have taken it to their hearts, and who have carried it with them in all the sorrows of life. And the experience of women is deeper and more peculiar than that of men, for they go down into the valley of the shadow of death, and win the child of their love by struggling for it with death itself, and then this dearly-bought child is part and parcel of their own nature; their natures mould and guide it. It may be blind, so that only the chrism of immortality can open its eyes; it may be crippled beyond all the power of surgery to give it feet; it may be imbecile, so that only God can waken the poor, bewildered mind to life when he brings it into the sunlight of heaven, but it is the mother's child still, and dear to the mother's heart, who finds it easier to make sacrifices for the unfortunate child than for the child who is richly endowed and needs nothing.

And then, when death comes, and the little one is laid away, to be seen no more forever, when the strong arm on which the wife has leaned fails, with the cares and burdens of maternity, she takes on the duties of the father, and endeavors to win bread for the children he has left behind him, then she goes to God with a deeper prayer, and God often answers her with a larger, fuller answer.

Women have a need of religion, I have sometimes thought, beyond what men have. I think Christianity signifies more to women than to men, and especially to the women of my church, who have this large interpretation of Christianity given them. I hope, when this centenary work is over, we shall all join hands again, as we have joined hands this last year, in a covenant that only death shall annul; that we shall take up some grand work of the future, and continue to labor and do for it as long as we live.

My friends, we can help make Universalism



more of a power than the world dreams of. Do you tell me that it is unpopular, — that the world pours shame upon it? What if it does? Does that signify anything? So much the more let us cling to our faith, bind it upon our brows, carry it in our souls, and let the whole world see we are not ashamed of this blessed gospel of Jesus Christ.

I thank God for this centenary year. I thank God for what the women of my church are doing. I have seen for a long time that the hour has struck when women are to wake to a new sense of power, when they are to be more in the future of the country than they have been, and this movement of the last year gives an additional, an intensified meaning to what I have read for a long while in the signs of the times. And so, my friends, I hope we shall not get over the enthusiasm and inspiration of this centenary year. I hope we shall carry them away with us. We have begun a work for the next century. We are done with the last hundred years, — we are now to work for the next century. Christianity has lain in the heart of humanity like a great seed, germinating and fructifying. It is to come, in the future, to beautiful blossom and fruitage. Here and there, in the past, there has sprung up a little sprig, a little blossom, to show how lovely it is; but it is for us to see its ultimate, complete fruition. There is something to work for in the future that we have not had in the past. Let us carry this work forward.

Mrs. Livermore concluded with a feeling and eloquent tribute to the earnest, self-sacri-

ficing, and devoted labors of the President of the Association, Mrs. CAROLINE A. SOULE, of New York, and proposed that five hundred dollars be raised for her, as a testimony of appreciation of her labors, and sympathy for the great trials and bereavements through which she has passed.

This appeal met with a prompt response from the audience, and in a very few moments the money was raised. While the contribution was being taken up, Rev. D. C. TOMLINSON, of New York, bore cordial testimony to the labors of Mrs. Soule, with which he had been personally familiar.

When the result was made known, Mrs. Soule, though almost overcome with emotion, expressed her thanks in a few words. She said: —

I do not know what to say to you, and if I should attempt to say what is in my heart, I should break down entirely. I have only to say, that I never had so much money in my pocket in all my life as I shall have when I get the \$500, and having gone through an experience which I trust very few of you will ever go through, having been obliged usually to fast a meal when I gave a meal, I shall know how to appreciate your generosity. I did not expect such a conclusion to the meeting. I expected, when Mrs. Livermore got through, to call upon some other women and some of our brothers here; but you have used up all the time in helping me. I can only say, may God bless you for it!

The Doxology was then sung, and the audience dismissed with the benediction.

# MASS MEETING IN THE TENT.

THURSDAY, A. M.

In consequence of the press of business before the delegates, it was found necessary to hold an extra session at the Universalist

Church, and the tent was occupied by a mass meeting, over which Hon. Israel Washburn, of Maine, presided.

## Remarks of Hon. Israel Washburn, Jr.

Mr. Washburn, on taking the chair said :

Assembled to celebrate the Centenary of the organization of Universalism as a positive form of Christianity, one of the first things we shall naturally consider, is, its true position or place in the Christian Church.

Determining this, we shall perceive the nature of its present work, and the means by which that work may be best performed.

Strictly speaking, the Universalist is not a Protestant Church. It is not an offshoot from another Church, but is rather an independent, original, substantive Church, grounded in an idea that is peculiarly and distinctly its own. In this fact reposes in part my confidence in its strength, growth and permanence. For I know that seedlings are more vigorous than cuttings. No doubt churches, like plants, may be improved by cultivation, but the more perfect and healthy the original stock, and the more natural to the soil, so to speak, the greater are their possibilities of improvement.

In religion there is but one truth and one error; all other truths and errors are but parts and modifications of these. In the Christian Church there are two fundamental ideas—only two: there is room for but two. *God's love unlimited*, is one; *God's love limited*, is the other. And there are essentially but two churches, representing or expressing respectively these ideas. They are as distinct as two nations can be. As the nation may have provinces, States, or other subdivisions, each with its own local laws and peculiar forms, so may the Church have its sects and denominations—but the nation is really one and the Church is one.

In the early centuries of Christian history, while the world was yet groping in the thick darkness of paganism and Judaism, men saw God indistinctly, for they were surrounded by the mists and smoke of human ignorance and

passion, and they caught but faint and distorted glimpses of the Sun of Light and Life. They saw only a God of limitations; they could fully apprehend no other. But there was some light in the world, and in it the Catholic Church was founded, and while this Church had gleams and visions of God, it saw but an imperfect deity after all, one in whom appeared more of the human than of the divine. He was a sovereign not a father. His government was patterned after those of men. He was a God of fear and gloom, of partiality and revenge; and yet so far as was consistent with these characteristics, he was, also, a God of love. A higher conception had been attained than Paganism or Judaism ever understood, and this heaven of truth and love, poor and partial as it was, was nevertheless a great thing. From its working in the Church came the Reformation and the protestantism of the modern orthodox schools, and, with these, an open Bible and free discussion.

It, however, remains true that the English Church, the Scotch, the dissenters' churches of England, the various Evangelical churches so-called, on the continent and in America, have descended from the Catholic Church, and are to this day, in exact truth, branches of it, agreeing with it in doctrine in all things essential and vital, and differing and protesting only on secondary questions; protesting not against its statements of doctrine, but against its superstitions, abuses, and methods. They are all, one as much as another, based on a *God of love limited*—a God, who, as the Rev. Dr. Thompson of New York argues, is the father of a part only of the human family.

Now, here is the final and relentless definition; and if the Universalist Church, after an existence of a century, shall not recognize this fact, or shall fail to perceive that it determines its policy and points out its work, there would

seem to be no occasion for its continued existence as a separate body of Christians. Tried by this definition the Catholic and Protestant churches, are substantially the same. They all agree that God's saving love is limited to a part of the race, and that he is, in a religious sense, the father of but part.

The Catholic Church was perhaps the best the world was ready for during the ages in which it most flourished, and the world owes it, at least, this debt, that by such truth as it possessed and taught, men were educated, enlightened and advanced until they could see a *God of love unlimited*, the Universal Father. Such is the vitality and fructifying power of truth, that no germ of it, however feeble, ever dies—once planted, it expands and grows forever.

"One accent of the Holy Ghost  
The heedless world has never lost."

When these views of God's nature, and relationship to all men, came to be embraced, and what they implied and required, to be considered, it was manifest that there was no place for them in any of the sections of the Catholic Church, and a church more Catholic still was needed for their embodiment and expression. This church would not merely dissent from or protest against the errors and absurdities of a church which in essential matters of doctrine was sound, but it would upheave and displace a church that upon the fundamental ideas of Christianity was unsound. It would say in effect to the latter, "There is room for but one of us. Your foundation is the true one or mine is. This is a question upon which, from its nature, there can be no compromise. This church is more than Catholic as that term has come to be understood, it is universal in its scope and ultimate membership—it will embrace the world. So its members are called Universalists. It is not only broader, but, in its constituent principles, it is older than yours, and will survive it. If there is to be any *protesting*, it must be on your part, whose organization is but a temporary instrumentality and not a final church."

From this view of the position of Universalism in the Christian world, the proper work and special duty of those who accept it, are apparent. They must labor earnestly and faithfully to build it up as the best agency for the inculcation of truth and the elevation and happiness of mankind. If its great doctrine be true, it is the basis of all spiritual and moral

growth, and it behooves those who receive it to become its advocates and champions. No one would think it wise to give the execution of the Constitution of the United States into the hands of the House of Hapsburg or of the House of Bourbon. He would rather confide that authority and trust to an intelligent and and patriotic people who believe in the good sense and wisdom of its provisions, and are thoroughly attached to its principles. So, no wise man would suggest that the custody and practical development of the sublimest truth of heaven and earth—that of God's impartial and omnipotent love—should be committed to those who deny that truth or are indifferent in regard to it. Therefore a necessity and a duty are laid upon Universalists to take this great cause into their own keeping, and with all assiduity and earnestness, in faith and affection, by precept and example, commend it to the judgments and hearts of men, and labor for the upbuilding of the Church which shall best represent it, until that Church shall become the church of Christendom and Christendom shall be co-extensive with the earth.

And while, on this occasion, we reflect on the grandeur of the cause itself, and consider its everlasting foundations, we should not forget the extraordinary, I may say, perhaps, Providential, circumstances of its introduction and organization as an independent, outward form of Christianity. Not until seventeen hundred years of preparation had done their work, not until Luther and the Reformers had broken away from the sophistries, superstitions and crimes of the Catholic Church, and the spirit of inquiry had been sent abroad on ample pinions, not until the God-given truths of the dignity of human nature and the inherent rights of man, had been proclaimed by Algernon Sidney, Andrew Marvel and John Milton to those who were, under God, to shape the destinies of a new world, not until the time had come for the occupation and settlement of a continent where these truths could have an open field and fair play, not until the school house had been erected for every child in New England, not until men, thus instructed and educated, began to feel that the time was approaching for the establishment upon the earth of a "government of the people, by the people and for the people," not until the year—*annus mirabilis*—in which the first gun of the Revolution was fired—at Boston, in the massacre of 1770—



did John Murray the apostle of Universalism as a distinctive church, make his appearance in America, marking not only by the doctrine which he taught, but, also, by the time of his advent, the hour which was to ring in the practical recognition of the Democracy of religion as well as of politics. It was the faith of John Murray upon which alone could be maintained the declaration "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness;" which justified the assertion by Madison, Ellsworth, and Hamilton, in their address advocating the adoption of the Articles of Confederation, "that it has always been the pride and boast of America that the rights for which she contended were the rights of human nature;" upon which, as a corner-stone, the Constitution of the United States, designed to "promote the general welfare" and to "secure the blessings of liberty" to all the people, must rest; and which inspired the fathers to say and maintain that all true governments are founded "upon the consent of the governed." It is obvious that these fundamental principles of this government are identical with those of Universalism, and are radically inconsistent with those of the old Church.

This new Church, as this government, is founded in the intuitions and affections of the people — "in the common sense of most." Its beginning was among the common people and it is still cherished and supported by them, although its doctrines are now accepted by those who largely and honorably represent the most cultivated and intelligent classes in modern society, its most earnest life is in the zeal and devotion, in the courage and manhood of the class by whom its cradle was rocked. And so it

happens (and there can be no better evidence of its genuineness or augury of its ultimate success) that it flourishes in an atmosphere which affords no refreshment for insincerity, for half-beliefs, or for indifference, and in which flunkeyism of every form and type finds most painful respiration. Men abide in it and labor for it, because as sincere, brave, honest men, believing it, they must. It is theirs to serve and wait, and God will help them in proportion to their fidelity. With Henry before Agincourt, they will mourn no man's absence who has not a stomach for the fight. If their Church differed from others on secondary questions only; questions like transubstantiation, the sacraments, the Immaculate Conception, the Trinity, the Unity of the Godhead, forms, rites, &c., there would be no occasion for its existence. But when it differs on questions touching the nature and character of God and his relationship to, and purpose with, man, and the essential character of his moral government, as whether founded on love or fear, a separate organization is a necessity. That organization has been accomplished, and there is no choice but to maintain it. Its work for a century is before the world, and on the whole it has been well done. As it stands at the gateway of another century, a different and perhaps more difficult labor confronts it. Let it enter thereupon humbly, yet trustfully and full of faith, and, with the blessing of God, the second century of its existence will show a world better, brighter, wiser and more Christian than is the world which now witnesses the completion of its first.

The band then played "Hail Columbia," after which Mrs. MARY A. LIVERMORE was introduced, who received a most cordial greeting.

### Address of Mrs. Livermore.

A year ago, when the General Convention held its session in Buffalo, and it was decided to make this Centennial Year glorious and immortal, the women caught immediately the inspiration of the time, and came together, — a small company, — and said, "We will raise of this \$200,000 Murray Fund, \$25,000." None of us believed it could be done; I doubt if those even who pledged it believed it possible; but they took for their motto that of Daniel O'Connell, "Demand the uttermost, and you will get something." And so they asked the

uttermost, not by any means expecting to attain to it. After the lapse of a year, we come together here, women in great companies, as well as men, and we are able to report to-day the sum of \$33,000 given by the women of the Universalist Church. (Hearty applause.) Their work is not yet over; they will hold on until the first of January next year, working and receiving contributions; and they now say \$40,000 shall be the sum which Universalist women shall lay upon the altar of the church. This does not by any means include every

dollar which women have given, for large sums of money have been given into the Murray Fund that are not credited to this woman's fund. One woman gave \$500 to the Murray Fund, and \$1.00 to the woman's fund, and the thing stands thus on the record books. And then, we cannot take any statistical account of the noble, kindly, affectionate influence which women have exerted upon the hearts of men, their own souls kindled, so that they have unloosed plethoric pockets, that otherwise would not have been opened. I do not speak of this boastingly; I speak of it gratefully; for, with a church like ours, and a faith like ours, ultimate success, complete victory, cannot be possible until we marry the head and the heart of the church in a union that shall never know divorce. You have, in the clear, cold intellectualism of the men, the Universalist head; you have, in the warm, glowing heart of the women, the heart of Universalism. Thank God that the heart is kindled, that it is to-day alive; that, while it has been outwardly married to the head, it is to-day in living union; and from this my hope grows great for the future, and my prophecy is larger than ever it was before.

What the President of this meeting has so powerfully and so beautifully said, many of us have long felt, but have not had the language to express it. When John Murray went, more than a hundred years ago, to call on a woman who believed in Universalism for the purpose of converting her, he was himself converted, and converted so thoroughly, heart, soul and conscience, that he immediately put his herculean shoulder to the work, and said, "By the blessing of God, I will swing back the church to Christianity," — for the church of the past had not been a Christian church, but pseudo-Christian. He commenced his work, — commenced it under the most discouraging circumstances. His wife gave him a good and generous backing. A woman of high temper, of invincible energy, of undaunted courage; a "strong-minded woman," if the term had been used in those days, who, when her husband engaged in loud and stormy debate with an opponent in the parlor, went to the head of the stairs and rebuked him, saying, "Mr. Murray, this house was built for the home of the family, and not for a debating school." "Yes, my dear," said he, and closed the door, so that she might not, with her family above, be disturbed with the din of conflict. A "strong-minded woman," who, when Father Ballou, who, having taken a larger and

broader outlook than John Murray, preached in Boston a different form of Universalism from that which John Murray preached, rose in her place and said, — standing by the memory of her husband, for which let all wives thank her; standing by the truth that her husband believed, — "This is not the Universalism that Mr. Murray preached." A "strong-minded woman," who, during the last six years of his sick, broken and worn-out life, nursed him as tenderly and much more wisely than a weak-minded woman might have done. (Applause.) It was fitting, then, that Universalist women should come up to the work. They have done a vast deal of work during the last few years. They have worked in a small way everywhere, and if the aggregate of what they have done could be counted, it would make no mean show; but not until this centenary year had struck, did the women of our church come up to their place and take their birthright. I ask you, now, Universalist women, after having had your hearts kindled during this last year, after having looked this faith of yours in the face and appreciated it as never before, and pledged yourselves to it as never before, are you going to lay off the harness at the end of the year, and drift back into the little dribblets of work that contented you before? God forbid! Let us, when this Centenary Association is dissolved, reorganize into an Universalist Association, to do the work that woman can do in the future. We have a place in the Christian church, and that place is by the side of our brothers everywhere, — wisely, womanly, delicately, judiciously; not in a spirit of contention, not in a spirit of aggression, not in any way to make any disharmony, but so as to harmonize everything, and make the work of our Lord go on more gloriously. For realize, my dear sisters, that this forty thousand dollars of yours is your contribution to the work of the next century. The last hundred years are behind us, with their sufferings, with their sacrifices. We are now to gird up our loins and reach forward to the work of the next hundred years, which is to be infinitely grander and more glorious than that which has closed.

Mr. Washburn has told you how the Lord God had been making ready for the introduction of Universalism, — how he had prepared the way. So those of us who are looking and listening with instructed eyes and ears, see how the Lord God is to-day abroad in the



earth, getting ready for a still greater consummation. To-day, we have the space over our heads net-worked with telegraphic wires, by which we can read thoughts quick as lightning, backwards and forwards over the country; we have wedded the Atlantic and the Pacific with a ring of iron; we have brought the Occident and the Orient face to face; we have great steamships vibrating backwards and forwards between the two continents, every seven, eight or ten days; and then we have lying in the bosom of the deep this magnetic nerve, that trembles and throbs with the impatient news of the world, which cannot wait for the slow transmission of steam. To-day, a battle occurs in Europe; it closes on Saturday, and this great magnetic nerve, lying under the water, trembles and throbs, and we take up the Monday morning papers, and lo! there are the details of the battles. Lo! there we hear who made the charges and who won the victory. Lo! there we learn, before even the French people know, that their empire has passed away. Do you believe that God has led us on to these splendid material achievements that we may only continue to chronicle great battles, the games of kings, the depositions of pseudo-emperors? Oh, no! Do you believe that we are only to be brought thus near together, the old world and the new, so that, sitting in our houses, with the aid of this magnetic nerve, we can almost hear the shock of armies, the huzzas of the victors, the dying groans of the defeated, the sobs of the poor widows, and the wailings of the poor fatherless children, who always go down in this hellish struggle that men call war, and which the *Chicago Advance* has so far dared to insult the world as to call "one of the leading activities of the age"? (Let it be remembered that that is not a Universalist paper; I am glad of it.)

No. I tell you that we are to-day pressing on with hot, swift feet to the great, grand time which prophets have foretold, and poets have sung; to which the hearts and minds of the whole world reach forward, when the glory of God shall fill the earth, and we shall have but one worship, that of the Universal Father, who embraces in His nature every form of love known to us, loving creatures of His; when we shall recognize the great tie of brotherhood the world over; when we shall be done with wars and battles; when we shall come together as one people, with the Lord God our Father and our Leader. If you

show me that I am wrong in believing this, and believing it so fully, so triumphantly, that no discouragement discourages me, that no defeat defeats me, that no hostility touches me, that no sort of antagonism in any way holds me back,—if you prove to me I am only an enthusiast and fanatic, and that this great, grand dream of mine which I carry in my heart like a heavenly seed is only a dream, never to be realized, you prove to me that Christ lived and died in vain, and that God is not true to His promise; and that I will not believe, though all the created universe assert it with one mighty voice. (Loud applause.)

My friends, I am not to talk here long; it is almost an impertinence that I talk here at all, for here you have the platform crowded with ministers; you have the Doctors of Divinity; you have the fathers of the church. I am only speaking a few brief words for this Woman's Missionary Association, and I will close what I have to say by making one earnest, impassioned appeal,—I would that God would give me the voice, the zeal and the spirit that the occasion demands,—to the women of our church. You have come to the front—never go to the rear! You have to-day re-baptized yourselves with a new consecration. When Gen. Sherman asked for a hundred and fifty men to lead a forlorn hope, the men about him were so consecrated into the great, glowing idea of liberty, that, although they knew the path over which they were to march led straight to death, fifteen hundred of them, a great surging crowd of humanity and patriotism, pressed around the General's feet. So while you, the women of the church, were asked to raise \$25,000, God has given you such consecration that you have nearly doubled that sum.

My dear sisters, let us, in spirit, join hands. This great faith of ours, this grand doctrine of Christianity,—by it, the world is to be won; by it, the world is to be conquered; by it, we are to beat back all the incoming tide of sin; by it, we are to swing this universe onward and upward to God. Nothing else will do it. I have not a hope for the future of the race; I have not a hope for my nation, dear to me as if I were a man, dear to me as if I had shouldered a musket and fought under its flag, and for it I could willingly die, though, when the war was first talked about, I thought I hardly knew anything about it, or cared anything about it; I have no hope, I say, for my country or for the human family, that is not based upon and bound up with the success of Chris-



tianity; and Universalism, let me say it sincerely, is Christianity. We have Christianity in it. We have many improvements to make, we have much to do; but the great seed truths of Christianity are incorporated in our faith.

So I want all the women to work together for our church. Be not content with doing a little; let us do all we can; and when this centenary year closes, let us all reorganize, fall into line, and be ready, when the leaders tell us what to do, to obey. Let us learn one thing, which Universalist men and women have been slow to learn. Let us learn to obey orders, to stand in our rank, in every place, and do what we are told to do, whether

we like to do it or not, and not hang back, and haggle, and palter.

This, then, ladies and gentlemen, is my parting word. We part here, but we women are coming together again, the heart of the denomination, better instructed, larger, warmer, grander, more glowing, and then we are to stand by the side of our brothers, instructed by them, aided by them; for I do not believe in any divorce of the men and the women, all the way through, only we will take our stand by the side of them. We are going to show them, in coming years, what we and our children can do for this faith which is the hope of the world. (Loud applause.)

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### Address of Rev. J. Smith Dodge, of Conn.

*Ladies and Gentlemen:* Perhaps you do not know that while we celebrate here the one hundredth anniversary of the founding of the Universalist denomination, we have also another celebration, for it is almost exactly half that time since the first Universalist Sunday school was established. In the report of the Committee on Sunday Schools, to which I theoretically respond, it is said that the first Universalist Sunday school was organized in 1819, and that the second Universalist Sunday school in the land was organized in 1820, in Gloucester. So that, with the slightest deviation from exactness, we are here upon the ground to celebrate the jubilee of Universalist Sunday schools. You can, therefore, spare a little time from the recollections and suggestions of an entire century, to think of those things which half a century of Universalist Sunday-school existence suggests to our minds. What has been done in these fifty years? You will have an opportunity to read in the printed report, that there have been established, as nearly as can be known, five hundred Universalist Sunday schools, with an enrolment of scholars amounting, we are told, to forty thousand. Five hundred out-posts of Universalism scattered through all the land! Forty thousand germs of future lives, with all their activities and all their powers under discipline at the feet of Universalist teachers! I think it is not asking too much, when I ask you to turn away a little from all the other events that the hundred years suggest, and

dwell upon this momentous question, this large responsibility, for

"Just as the twig is bent the tree's inclined."

And yet I am afraid the committee have selected just about the worst man in the crowd to make suggestions concerning Sunday schools, or to draw the moral. I have not had much familiarity with their details; I have not devoted my attention especially, far from exclusively, to any consideration of the topic. Fortunately, however, the committee have drawn up a report, which you will all have an opportunity to read in the denominational papers, in which the questions of detail are largely and admirably considered; and I make no further apology, therefore, for passing on, and calling your attention, no longer to details, but to some of the general principles, or to the one great general principle, in fact, which it seems to me should control and systematize and give character to whatever detailed operations, and whatever elaborate methods our wisdom and our experience may suggest.

What, then, is the great principle which lies at the bottom of the possibility of usefulness in Sunday-school instruction? A great principle, which is familiar to all men, which crops out here and there, and which controls by its operation very much all the lives of men. Let me illustrate the principle. Doubtless many a young man, bred in Gloucester, leaves his native place and goes out into the world

to seek his fortune. He may go to the prairies of the west; he may sail upon the eastern ocean, far away; he may settle in some great city; this thing or that may seem to him best to serve the purposes of his life; but by-and-bye, when the busy years are passed, and the harvest is gathered in, when his children have grown up about him, and released him from the responsibility of their care and maintenance, there will come to him the feeling that now it is time to settle down for the declining years of life; that now he must bethink him where his bones shall be laid, and what sun shall shine, and what breezes blow upon the gray locks that are scattered thinly upon his head. Where will he turn? What place will he think of? The prairies of the west are richer than the rocky fields of Cape Ann; the ocean in its grandeur dashes on other shores more magnificently than I have seen it beating here; and yet his thoughts will come back to the old homestead, and he will bring himself here to spend the lingering days of his end, and then be laid beside the graves of his fathers. Why will he do this? Why this constant phenomenon of the heart reaching back to its earliest recollections? Why this relation of the old men to the spots of their childhood? Because, wherever he may have first tasted life, the man finds that the scenes and events of his early days have left in memory the tenderest recollections. Its scenes were brighter, its grassy fields more green and rich, the skies that covered the head of frolicking childhood shone with a radiance that no days repeat. And so, when memory looks back, withdrawing from the din and stir of life, the old man thinks that in the world there can nowhere be a spot so fair and lovely as where his childhood steps wandered through the fields, and the first impressions of opening life were made upon him. No matter whether he find the dream realized, the memory clings there, and the desire for rest and peace, for the green earth and tranquil skies, brings back the recollection of those first impressions, stamped indelibly upon his heart. Therefore it is, because the first impressions made in the very opening days and years of our lives are so tenderly cherished, are so interwoven and knit together with all that seems to us fairest, most worthy of remembrance, and dearest in all our experience, — therefore it is, I say, that the Sunday school may hope to accomplish in the hearts of children a work that shall govern all their days.

The Catholic church, so wise in its day and

generation, knows this fact full well, and nobly exemplifies it. I have heard it said that it is a maxim of their priesthood, that if you will commit the instruction of children to their care, until they approach maturity, they have no fear, come what may, that these men and women will be lost to Holy Mother Church. Thank God! they are partially mistaken; and yet, it is a subtle reading of the human heart, and a wise recognition of the springs of power that govern it, which is the animating principle of this determination. The man, bred in a Catholic seminary, reared at the feet of priests, indoctrinated by a Catholic mother, learns just one thing, — that the representative of heavenly grace and earthly consolation anywhere is the church. No matter about creeds, no matter about location, no matter whether it be in a grand cathedral or rude log hut in western wilds that its mysterious formalities are celebrated, the church, standing by its representative in every corner of the world, is the symbol of religious truth and divine help; and by-and-bye, when he has gone away from his priest, deserted the confessional, begun to hold loose and infidel notions, and to scoff at things divine, this young man chooses to be married. What then? Unless he is constrained by some other will, he never thinks of any priest to marry him but a Catholic priest, with Catholic ceremonies and forms; and the ceremony brings back for one solemn hour all the old impressions, and engraves them again upon his heart. Then indifference comes again, the years roll on, and he falls into his sluggish habits, until by-and-bye he stands by the side of the coffin of his little child, and strews flowers upon its silent and cold remains, and then his heart cries out for the help that he feels is not in man, and he goes back to the old impressions of his childhood. And so, whenever a woe crosses his path, whenever an anguish wrings his heart, whenever darkness and mystery assail him, he turns to that church which he was taught in youth to look up to and reverence as the surest source of help and comfort.

I have dwelt upon this because I want to say, that while the Universalist cannot teach his child to look upon the Universalist church as the Catholic teaches his child to look upon the Catholic church, — while the Universalist cannot say to his child, "Here is the complete and perfect truth; no attack can make any impression upon it; no church can enlarge and increase but itself, perfect, and complete, and divine; you have no need to question,

you have no need to reason or to be convinced. but only to give assent;" while the Universalist cannot say this, he can, I think, and that very largely through the instrumentality of the Sunday school, still make upon the heart of his child this identical impression which, by-and-bye, when the careless years have seemed to win him from those early precepts that his mother and his Sabbath school impressed upon him, by-and-bye, when necessity and trial and suffering come, he shall find deeper than all other impressions, constraining his whole life; those earliest convictions, those earliest hopes and loves of his childish heart.

Let me suggest to you how it shall be done. As I said, I am not great on details, and always try, in speaking, to get behind them. — for there is ever something behind all the details. But it seems to me that I can point out at least two roads, if not measure every rod and step upon them both, by which this end is to be reached; two great things to be borne in mind in the instruction of our Sunday-school children. In the first place, I believe the Sunday school should implant in the memory of the child, when it is, you know, "wax to receive, and marble to retain," abundant portions of God's sacred word. I do not find, somehow, that the younger Universalists quote Scripture as readily as the old men do. When I am in a conference meeting, and a gray-haired man gets up to pray or to speak, every third sentence is a quotation from the Bible. When a young man gets up to speak, I may recognize (thank God! I believe I do) as much of the spirit of the word, but the letter of it either is not in his memory, or he does not take it so freely on the tongue. I do not believe that this means that Universalists read their Bibles any less in these days than they did in days of old; I do believe it means, that from the circumstances of the times, the conditions in which we live, the necessity of impressing the letter of Scripture upon our memories is not so keenly felt. God forbid that we should ever feel it unnecessary to make this impression!

Ah! your experience of human life has been indeed monotonous and tranquil if you have never known that hour of doubt and trial when you could seem to find no standing-place for your feet, no shelter for your head, and have at last caught hold of some remembered words of Scripture, and found them in the moment of your anguish a stay and a help. (Applause.) To remember some

such word as this, "I am not alone, for the Father is with me;" to remember that "He is good to all;" to remember that "His mercy endureth forever;" to remember all those multitudinous short passages of Scripture that a child three years old can learn and remember just about as quickly as the mother who is teaching them to him; to remember these sometimes, in an hour of crisis, is a strength that no human counsel can give, that no mere comprehension of general principles has power to give the human heart. Therefore I say, among those early and yet rapidly accumulating impressions that make the formation of human consciousness in coming years, let there be mingled abundantly the texts of God's holy word. Perhaps the child does not understand them now. Certainly he will not fathom them as he learns. No matter for that. Do you care so much whether the sculptor who engraves the motto over the entrance to your church, "God is Love," could preach an eloquent sermon upon it? You want it engraven there, and by-and-bye, when the scaffolding is removed, and all men look upon it, they shall gather little by little in their passing observation, some impress of a truth that is broader than all the universe, and fills creation. So let these growing souls have impressed upon them, — I do not know by exactly what method, I do not purpose to say by exactly what text-books, but let these growing souls have written in the primary rock of their forming characters and minds, multitudes of the abundant truths scattered through God's word that are easy of comprehension, that the wayfaring man may read — yes, read them as he runs.

One thing more. It is far from enough to satisfy the desire of any Universalist heart that the child should be merely grounded in the letter of God's word. If we were to stop with this, alas! how much mischief might be taught the child! How much we have seen of perverted Scriptural quotations! How we know that the last stronghold of an irrational and almost blasphemous theology, is a strained interpretation of three or four texts of God's holy word! God forbid, therefore, that we should merely write isolated scraps of Scripture upon the minds of our children; and yet I am afraid, — and I have learned to be afraid by seeing the processes and the results of the Sunday school, — that it is not possible to take the children of our Sunday schools and imbue them with the full body of Universalist theology, in the time we can keep them there.



They cannot learn it all. I have had my Sunday school repeat the Rhode Island catechism, word for word, from beginning to end, and the child who learned it best of all was so small that she had to stand up on the seat to be seen above the heads of the other scholars; and, after all, she did not know what it meant. I want something put into her heart, in these formative moments of her life, that she can understand, and which she can never outgrow. Thank God! we have discovered that all divine truth is embraced in three words, so plain and simple that your lisping babe knows something of their meaning, so grand and sublime that choiring archangels have not fathomed their depths, nor reached their topmost heights — “God is love.” Love at the helm of the universe, love above us, love through all our ways, love the granite rock on which we stand, and which never will sink from beneath our feet. Ah! your child knows what it is to be loved; knows what it is that her mother has for her more than all the world beside. Teach her that there is more of this in the heavens, in the earth, through all the air, sounding in the surges of the ocean, and growing in the upspringing grass blade, more of it flowing out of the heart of God, who made and governs all things, than all the mothers on earth have ever lavished on all the darlings of their hearts.

Your child can understand something of this. How shall your child learn it? Let it be written, if you will, in illuminated texts, upon the walls of your Sunday school. Let it be the first of all the memorial inscriptions that you carve upon this glowing heart, — “God is love.” Let it be taught by the cheerful serenity of the Sunday-school discipline and conduct, that knows no sharp, ill-natured rebukes, that knows no frowning superintendents and no peevish teachers. Let it be infused through the atmosphere that waits weekly within the walls where these little ones have gathered. Have you never seen a home where peace reigns continually, — to enter within whose walls, and spend a day or a week, was like a new baptism of calm, tranquillity and rest, after the strife and troubles of the world? a home out of which you went with reluctance, and whose recollection in your heart was a green and fragrant spot forever more? Thank God, I have seen, thank God, I believe almost every one of you has seen such a home as this, somewhere. Let the Sunday school of the Universalist church be such a home to the children

of Universalists. Five hundred focal points of peace and calmness, and everlasting assurance in the Divine goodness. Forty thousand little souls — (may their numbers double with every decade! — I wish they might with every year) — forty thousand little souls, taking their primary impressions of existence, and having this as the groundwork and root of them all — that the life which Universalism teaches, which it fosters, which it tends to develop in mankind, is a life of peace, and joy, and tranquillity, now and forevermore, because God is love.

I do not, I repeat, presume to measure out details; but this, after all, covers the whole ground. The complaint is often made, “We cannot keep the children long enough in the Sunday school;” that while they attend in large numbers, little children from four to twelve years old, perhaps, they then begin to drop off. I believe there is an inherent necessity that this should be largely so. I believe that those eight years, improved in the manner I have indicated only in this general outline, will anchor and secure a Universalist, Christian, noble life, come what may in the future. Doubtless, when the eastern storms gather, and, pressing on the vast volume of the ocean, roll it toward Cape Ann, the water surges up in this bay as you and I, visitors for the first time, have never seen. Doubtless, it dashes in and breaks in a great surf upon the shore, and its waves rise up, while the sky is darkened with drifting clouds, the air is filled with mist and foam, the waves dash upon this rocky headland, and you might stand within these canvas walls and not be able to see that any rocks were left. But by-and-bye the wind will spend its fury, the storm subside, the sky shine out in clearness and serenity, the ocean sink back to its bed, heaving a little with the remembrance of the storm just past, and there will stand those rocks, wet with spray, channelled by the receding currents, riven by the continual action of the elements, but grand, substantial, granite Cape Ann, as God made them at the first. Oh! let us see to it, that, in the formative period of our children’s hearts, they be girt about with the granite assurance of God’s eternal love, based on the underlying, eternal foundation of God’s revealed word; and then, whatever storms shall come, whatever cloudy skies or sweeping ocean waves their future lives may show, though these memories of the past seem lost and forever obliterated, while the sky is dark and the storm continues to rage, yet when tranquillity shall come at

last, and the old man, or man growing old, begins to throw off the burden of care, and toil and trial, and bethink him that life is something more than dollars, and activity may be expended in other ways than in the routine of business, then the waves will ebb back, and the granite of the assurance in God's almighty and saving grace will gird around his heart and protect it, until God translate him to his own presence. (Applause.)

The PRESIDENT — I have now a most grateful service to perform, one which gives me peculiar pleasure. I hold in my hand a communication so very kind and fraternal that it has done me good to read it, and I know it will do you good to hear it.

*To Hon. Sidney Perham, President of the Centenary Convention :*

DEAR SIR: By direction of the National Council of Unitarian and other Christian Churches, we tender to you the expression of their sympathy in your great celebration. The imposing progress made by the Universalist communion in a century is such as to

give courage to all Christian believers, and to strengthen their trust in Providence of that Father who has promised to give his little flock the victory. You have our prayers and our hopes that another centenary may see an advance even larger and more rapid in the simplicity, in the purity, and in the loving kindness of men's interpretation of the gospel.

While we congratulate you on the strength and activity so evident in your own body, we have to thank you as well for the services which the theologians and the active philanthropists of your communion have rendered to all Christendom.

With great respect, we are,

Your obedient servants,

E. E. HALE,

CHAS. LOWE,

*Committee of the National Conference of Unitarian and other Christian Churches.*

These gentlemen are present, and I have the honor to introduce to you the Rev. E. E. HALE.

### Address of Rev. E. E. Hale.

It is with the most profound pleasure, as it is with the sincerest humility, that I address a single word to this assembly. The occasion is on every account central and historic. The words "seventeen hundred and seventy" have been knit into the history of the liberalism of the world, and of that 1770, who shall say that the most important moment of all is not the moment and the act which we celebrate to-day. (Applause.) This great word "Catholic," this great Greek word "Catholic," which has this year attempted to assert itself, and attempted all in vain to assert itself in the miserable failure at Rome, is it not finding its true interpretation in the magnetic words, "Universal," and "Universalist," which you are repeating from every lip to-day? (Applause.) Catholic! The Catholic Church! "I believe in the Holy Catholic Church" — that is the dying word of the agony of martyrs, and the "Holy Roman Catholic Church" has so far forgotten its duty and its destiny, that in one last and dying effort of sectarianism, it has excommunicated all the living forces of Christendom. (Applause.) In one sublime blasphemy, it has asserted the nothingness of the individual man, and the

supremacy of the poor dotard who is at this moment driven from his throne. (Applause.)

I say, it is simply providential, that at a moment like that, in this country, whose Constitution is founded on the principles of liberal Christianity, — is founded on the principles which are laid down in all your standards of faith and in all our standards of faith, — I say, it is simply providential, that in this country, at this moment, this largest of the liberal communions should meet to hold its high day of festivity; and I take it a special privilege, that as the representative of another of the liberal bodies, I am permitted to say a single word before those who can hear me in this great assembly; for I believe in *catholicity* from the bottom of my heart; I believe in the Universal Church, in the Holy Catholic Church; in that belief I was born, and in that belief, God helping me, I will die. I believe in that true uniformity of the "*E Pluribus Unum*," one made out of many — the great law which God has written over the whole of his creation. I believe in no such wretched uniformity as this of the pope of Rome, who would fain have but one wheel for his chariot, but one rut for his roadway, and who upon



that chariot has stumbled, and beneath it is overwhelmed. (Loud applause.)

I have no wish, in coming here, to suggest, even by an innuendo, any consolidation or any fusion of the bodies here represented. If it were my duty to carry from Boston to the great Pacific anything which I considered was of infinite value, I should not take it in a wheelbarrow. (Laughter.) I should be sure to find some wagon which could run upon a broad track, and which should have two wheels, the one on this side, the other on that side, if I would go successfully to my journey's end. (Applause.)

Union in the midst of diversity, — that is the great law which God has written in his works, and I think there is something which is the finest illustration of the great Universal Church of the future, in the happy and friendly relation which, as I believe, connects, in a vital sympathy, the two leading liberal bodies of America. (Applause.) I would as soon go from Boston to Hartford to invite the legislature of Connecticut to throw aside their old charters, to destroy the memory of the sacred oak, to sink the constitution of that State beneath the wave, and to unite with a Massachusetts which should have committed the same folly with the record of these rocks of Murray and those rocks of Plymouth, that we might make a new State, whose capital should be upon the State line, if we could find it, as

I would invite this religious body, or any religious body, with a history of its own, with martyrdoms of its own, with traditions of its own, to throw away that history for a mock fusion. But as I rejoice that I am a citizen of this great country, in which thirty-six States have been united, under the glorious motto that we have chosen, so do I rejoice that at least two of the Christian bodies of this country have been able to sympathize and rejoice together, yes, and to triumph together in the union which they have effected between themselves (applause); that we can rejoice in each other's joys, that we can sorrow in each other's sorrow, that we can triumph in each other's victories.

I said just now that this country was based upon the principles of your standards of faith and upon the principles of ours. America has based herself, for better and for worse, on universal suffrage. What does universal suffrage mean, but that the doctrine of total depravity is blasphemy and folly? (Applause.) What does universal suffrage mean, but that the God of love loves each of his children, and gives to each of them some measure of his spirit? If America is to fail, it is because the doctrines of Calvinism and the Roman Catholic Church are true; if America is to succeed, it is because God is love, and loves each and all of his children. (Loud applause.)

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### Address of Rev. W. H. Ryder, D. D., of Chicago.

*Christian Friends:* Before I proceed to the specific topic which has been assigned me, which is a little familiar talk with reference to the appropriation of the funds which have been raised this year, and the general work of the Secretary, — looking, of course, to the expenditure of money, — and the particular line of operations in which our executive officer, the Permanent Secretary, shall engage himself, allow me to express my very great joy in view of the excellent remarks to which you have just listened, and my personal hearty endorsement of every word of them. (Applause.)

After the eloquent remarks to which you have listened from the three speakers who have addressed you in my hearing, I am almost afraid I shall not be able to keep your attention in this practical talk of mine.

The first question is, To what uses shall

the money which we have raised during this last year be applied? I will mention, first, some of those which have been already talked about and written about, making only very hasty reference to them. In the first place, it seems to me that the money which has been raised this year ought to be quite largely appropriated to the education of young men for the work of the ministry. And when I state to you that in all probability, judging from the experience of the past six or eight years, we shall be obliged to afford pecuniary aid to something like two-thirds of all those who are prepared for the ministry, you will perceive at once, that unless we have money to use in that direction, and use it judiciously, we shall not be able to furnish our pulpits, we shall not get the help in the direction of ministerial supply that we so much need. I take it for granted that there cannot be much



difference of judgment among those who have bestowed any thought upon this subject, and I therefore pass on, and observe,—

Secondly, that we ought to do something with this money in aid of feeble societies; not with any extravagant outlay to build churches, not with any large bestowal of considerable sums of money, but a little friendly, judicious help here and there given, which shall show our appreciation of particular efforts in important localities, and be an encouragement to the brethren in important central places to go on and do their work.

I proceed to remark, in the third place, that it seems to me we ought to do something in the use of this money towards planting churches. Especially does my mind run over such large fields of labor as California, in which there is hardly, to-day, a Universalist society of any recognized power; and large districts of territory west of the Mississippi, and west of the Missouri rivers, that ought to be occupied, and by a judicious supervision will be occupied. We have not to-day, in the State of Missouri, a single Universalist church. There is a minister present, very likely, in this audience, who is engaged in the construction of a church in Missouri, to be dedicated this autumn,—the first Universalist church ever built in that magnificent State. Let the convention remember these faithful laborers in that locality by some indication of its appreciation and respect.

I would mention, fourthly, that it is to be expected that this money will be appropriated toward the publication of denominational literature, and the issuing of such tracts as the resolution of our friend from New York, Hon. Horace Greeley, indicated. We shall do something in this way toward calling public attention to our peculiar theological ideas.

But all these things are more or less familiar, and we are substantially agreed with reference to them; so I dwell no longer upon any of those particulars.

Turning now to the work of the General Secretary, it seems to me, Christian friends, that all the days of this coming year, and in the years of the immediate future, he ought to proceed upon a recognition of these two ideas, as covering our essential needs. I think some of us are making a great mistake in supposing that the great thing to do in the Universalist denomination, with reference to its enlargement and authority in this land, consists in the dissemination of our peculiar ideas. I do not understand that to be the great

need. The great need of the Christian world is a knowledge of Universalism, but the great need of the Universalist denomination is quite another thing.

Our specific need is the use of the materials that are properly ours, the appropriation of our strength, the consolidation of our power, the bringing of our people, everywhere, to realize that it is one thing intellectually to apprehend, and another thing personally to apply. (Applause.) There are any number of men all over the country who believe theoretically in Universalism, and I am thankful for that; but that does not build up the Christian Church very much, and it does not build up our denomination but very little. I want the theory of salvation that we believe preached in every pulpit, taught in every Sunday school, and lived in every home. I want the doctrine that universal salvation implies universal obedience preached; that every man is born into the kingdom of our Lord through faith in Jesus Christ, and becomes a consistent Universalist only when he consecrates his life to the good of his church and to the welfare of the world. I believe in universal salvation; but I believe in it on the basis of universal obedience, and I do not know any other. So, therefore, if we believe that every man, in order to be saved, is to be born into the kingdom of God, and become a consecrated Christian in his life, let us preach it in our pulpits, and let the word of our Secretary, everywhere he goes, and of all our representative men everywhere, be, "God is our Father and loves us, but we are spiritually His children only as we enter into spiritual communion with Him." I believe in the publication of our denominational ideas, and I want all men, everywhere, converted to a knowledge of our faith; but a perception of the truth is not the application of it; and the need of the denomination to-day is the application of the theory,—the personal appropriation of what we profess to believe.

I proceed, in the next place, to say that it seems to me that we need very much, everywhere, to foster the spirit of denominational superintendence. I believe not in denominational control, in any priestly, autocratic sense, but I believe our denomination is suffering sadly, unspeakably suffering, for lack of representative men travelling over the land, preaching correct doctrines, helping brethren in obscure, but still important places, doing what may be done towards saving those societies that have been organized but have be-

come feeble, giving aid to the frontiers on the broad fields of the west, planting the banner of the cross, and upholding its authority in that district until such time as the people become sufficiently numerous to sustain the ministry of the Word. How many societies we have lost because the right man, going with the right word and a few dollars, has not been there to save them! There are societies to-day, feeble and faint only because a little judicious supervision is not exercised; and it is simply practical common sense, and sound business conduct, as I understand it, to have men under the control of the General Convention whose business it is to know exactly what is the condition of the churches in each State, and in each district; keep ourselves posted thoroughly, and before it is too late, go there with the right man and with the needful dollars.

We have no minister to-day in Oregon; in all those wide districts, no representative man. Are we not foolish? Is it not absurd to let these opportunities pass? I can refer you to great sections of the West, where some of us years ago went to do a little missionary service, and thought we had done substantial work; but for need of continuance in that line, of somebody authorized by the Convention to go there and look after details, some other denomination occupies the ground; the lot that in the general arrangement of the town was provided for us goes to some other society, and then we come along and pay six thousand dollars for a site for our church, which we might have had for nothing, and must take a back seat in the community when we might have had the front. Are we always to go on in this stupid way? Will we make up our minds that we are to conduct the affairs of our denomination upon sound, discreet, business principles, or will we go on in this shiftless way?

Now, brethren, I should not talk any longer. It is not necessary. I am weary from talking here, at the council and other places. Mrs. Livermore almost wrung my heart out of me in the beginning, and one after another has squeezed my soul out of me since I came upon the platform. As for brother Dodge, I shall owe him a grudge until I have a good opportunity to throw my arms around him, and then it will be all settled.

Here, now, we are in the midst of Gloucester. Think of this grand and generous hospitality! Think of what this town of Gloucester has shown itself to be in our magnificent

reception and the generous boards they have everywhere spread! (Applause.) If this be the fruit of Universalism, give us more fruit of the same kind! (Renewed applause.) Here Universalism is the dominant religion, and if this be the influence, — the *bad*, the *wicked* influence of Universalism, let the world have more of it, up and down, all over the earth!

But, brethren, Universalism in Gloucester is potent to-day, because Universalism is organized, in Gloucester, because people have been trained in it, because their souls are filled with it, because God has shed the light of his love upon them, and they are filled more or less to the full by His grace. Let us take this broad love into our hearts, let us go out into our homes, to the west, to the east, to the north, and to the south, and not simply throw up our hats in view of the jubilee, and say, "What a grand time we have had! How magnificently Mrs. Livermore did talk! How splendidly brother Dodge talked! Why, brother Hale was there, and he couldn't have done better! It was perfectly sublime!" and so go on, using up all the magnificent grandiloquence we can think of. What then? We have done so much of it, it really amounts to nothing. Go home and go to work. Now is the time to vindicate our right to be on the earth; our right to go out into this century and build up a Christian denomination. We have raised the money — all honor to the devotion of our people! but the money is nothing by the side of personal consecration. Build up your churches, Christianize your homes, live your Universalism wherever you are and in all you do, and then you make it respectable; then you make it influential, then you make it an instrumentality by which God will convert the world. You are not going to convert it simply by imbuing men with liberal ideas. They will stay in the orthodox church. We are simply universalizing orthodoxy; we are simply knocking the rough edges from the old creed, and making everything so pleasant and acceptable that people will stay where they are; and when you congratulate yourselves on the liberal doctrine Ward Beecher preaches, or the liberal doctrine this man and the other man preaches, are you not congratulating yourselves on that which is your weakness, and will be, if you are not heedful, your death? That is the question. Make your denomination such a power in the land, make it so potent for good, make it, by your consecration, so

respected, that these men, seeing what it is, shall not be ashamed to proclaim themselves ecclesiastically with you (theoretically they are with you), come into your parishes, work in your name, and serve under your banner. Take care, all ministers, all laymen, all editors, that you do not congratulate yourselves on that which is not an indication of your growing power.

Now, I want to say one word, and with that, I close. I do not believe so much in organized Universalism that I do not rejoice in liberality anywhere; but I am standing here this morning to answer the question, How to build up the Universalist denomination? Some other man will talk, if need be, about men being born into the kingdom in any denomination, in any community, and under any name. I understand all that, and feel the force of it. But if there is a Methodist man in this audience, I say to him, "Brother, stand by your faith! If you are a Methodist, support your church; do your duty in your denomination. If you are a Unitarian, and believe that is right, stand up for Unitarianism here and everywhere. Be you Orthodox, Episcopalian, or whatever you may be, serve your church, make it respectable, do all you can to carry it forward.

We sympathize with you in every sinner you convert from the error of his ways, and pray God to give you victory and success. We are not so narrow that we do not rejoice in Christian labor in any name or in any de-

nomination. But while I urge devotion elsewhere, I urge devotion in my own denomination, and I stand here to plead for it, to argue for it, to pray for it; to implore you, as you love its welfare, to apply your theology practically to your own living; not simply be satisfied, because your neighbor brings a barrel of flour to your door, to know that the barrel of flour is there, but see that the barrel of flour is put in the proper place in the house, and the contents suitably prepared to give you nutriment; and when all that is done, do not simply admire the crockery on the table, and the knife and fork ready to use, but appropriate it to your individual need.

The trouble with us as a people to-day is, we leave the flour barrel at the back door. (Applause.) The trouble with us as a denomination to day is, we do not make our theory a practical force in the denomination. Every Methodist man knows what Methodism means—you must be converted in order to be saved. Universalists believe just as much in conversion as the Methodists do. We say there is no other way to the kingdom of heaven but through and by the Lord Jesus Christ; and yet, what are we as a Christian church doing in this direction? How many of our pulpits proclaim this truth to their people day after day and month after month? Let this be our theme, this be our purpose, and let the General Secretary, wherever he goes, and in all he does, seek to build up a Christian denomination, on the basis of Christ and his Apostles.

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### Address of Henry B. Metcalf.

Amid the reports of splendid achievements in this, our year of jubilee, of deeds of generosity surprising even the generous donors, of noble sacrifice and toil by the Universalist men and women throughout the length and breadth of our land, all expressed from warm and grateful hearts through eloquent lips, you are, in the very height of your enthusiasm, invited to an interview with a plain business man.

My duty on the present occasion is somewhat clearly defined in the invitation from your committee to address you. I am not expected to speak on the general subject concerning which it is so difficult for any one to keep silence, the grand awakening of our Universalist church, so unprecedented in its

history, so glorious in its promises for the future.

I have to deal only with a simple method of work, that method having its representation in a little paper box some four or five inches long and three inches wide, invented in the wilds of New Jersey and manufactured in the immaculate city of New York, at a cost somewhat less than is demanded for a tolerable cigar; to the uninitiated and uninterested, a pleasing child's toy, but, in point of fact, an instrumentality for usefulness in our church, never excelled, and, in many respects, never equalled.

Because of the warmth of my conviction of the immense power of the Missionary Army, and the great effectiveness of its weapon,



the missionary box, I stand before you to-day. Not even an officer of the army, only a volunteer, one of the "rank and file," I have been privileged to enjoy such a measure of intimacy with the thoughts and plans of those in authority as to warrant a confidence that my views are largely in harmony with theirs, and that the suggestions I may offer will receive their assent and approval.

I am compelled, very reluctantly, to abandon my intention to present *statistics* somewhat in detail, of the organization of the missionary army; owing to the tardiness and incompleteness of the reports to the secretary and agents, any detailed statement would be too inaccurate and imperfect to be profitable.

In general terms, I may remark that the success of the plan has far exceeded the most sanguine expectations of its founder. As stated in the report of your secretary, some 25,000 boxes are already on duty, and, so far as we are advised, there has, as yet, been no diminution of interest.

In my personal relations to the work, I have enjoyed warm and devoted sympathy and co-operation from many of our most devoted brethren and sisters, and I avail myself of this opportunity to express my gratitude therefor.

In the few moments of your time that I may properly occupy, while most heartily rejoicing with you in the grand record of the *past*, I must seek to turn your thought to the *grander* possibilities of the *future* and the attendant *duties*.

Let us not, for one moment, deceive ourselves with the idea that what has been done affords us the slightest claim to exemption from future duty, and especially, fellow-members of the missionary army, I beg you, each and every one, to say with me, in the words of another, "I have just *begun* to fight."

With victory within our grasp, let us not halt for a moment, but press forward where duty calls.

We can hardly expect that every one will, at once, appreciate the full power or the possible efficiency of the missionary army.

A good brother said to me, "the missionary box plan is an excellent one, as it will bring in a large amount of money."

Far be it from me to depreciate the potency of money; but I had to tell our brother that his conviction was better than his *reason* therefor, and that he discovered only the

*weaker* element of our organization. Twenty-five thousand earnest men, women and children, can doubtless raise a large amount of money; but an army of twenty-five thousand, *aggressive* as well as *defensive*, enlisted for a common cause, openly and proudly displaying its banner, actively seeking recruits, with its members continuously strengthening themselves and each other, muscle and soul, *by* their very work, constitutes a power not to be measured by a *cash* standard.

In the progress of the late war, no development was more grand than that manifested in the labors of the men, women and children constituting the working force of that noble organization, (having, among its most honored leaders, one of the noblest of Universalist women) the U. S. Sanitary Commission.

Its record includes the raising of immense sums of money, the unlimited provision of comforts for our noble soldiers, and the almost unparalleled devotion and sacrifice of noble men and women, in their efforts to ameliorate the sufferings of the sick and the wounded. How can we ever estimate such a record of achievement? Yet it did far more than this; by the very act of its work it made patriots of the weak and timid all over the land, and, by its irresistible demand for aid, it conquered even disloyalty itself.

I think I may safely assert that no man, woman or child who, during the past year, has given to aid our centenary work, whether freely from an abundant store, or like the widow of old who cast her mite into the treasury of the Lord, but has felt thereby enriched and strengthened, able to do more and better of local duty than ever before; while beyond this result, so satisfactory in itself, comes the immeasurable accretion of strength to our church attendant on the bold declaration to our neighbors and friends throughout the land, that we recognize the fact that there is a battle to be fought, a victory to be won and that we have no money too good to be spent in such a cause.

Waiving the consideration of the purposes to which the monies raised are to be applied, our Church cannot afford to forego the immense strength derivable from general contributions to a common cause, from rich and poor, old and young, from east and west, north and south.

Whatever instrumentalities may be used to this end, none can be made so *generally* and *continuously* effective as the missionary box.

Please consider with me some of the obvious reasons for such an assumption.

I name first, its *economy*; the work has been conducted, thus far, distributing twenty to twenty-five thousand boxes, and raising some twelve thousand dollars, at no expense (beyond first cost of boxes) other than some clerk hire in New York in making up accounts, and the actual cost of expressage, postage, &c. The convention has not paid a dollar for services in distribution or collection.

I name next the popularity of the work, or (in the proper sense) its democracy. I do not claim that numbers always accurately represent strength; but, provided each member of an organization is at work, the power of numbers is beyond dispute. The missionary army meets this condition, in the fact that it has a place for every one, young and old, rich and poor, and something for every one to do.

Again, its work is *continuous*, not spasmodic; the missionary box being a continual and ever present monitor, to incite to duty.

Once more, the missionary box, by its very presence in a family, is a perpetual declaration of faith, — a feature that can hardly be too highly extolled. The voluntary declaration to the world, "I am a Universalist," is a basis of irremissible strength to our church, — a foundation not easily to be shaken. How much we need every instrumentality to such an end, I need not use your time to demonstrate, for the conviction is doubtless present with every one of you. Another consideration is, that the work of the Missionary army can be made to extend far beyond the limits of parish organizations, and its representative will be welcomed as a real blessing by thousands of Universalists, who, by force of circumstances, are severed from Universalist associations, and who will find delight in using an instrumentality whereby, according to their ability, they may testify to their love for the Universalist church and its work. This is no mere theory. Had I the time, I could quote from a score of letters to the officers of the Convention and distributing agents, most enthusiastically giving allegiance to the Missionary Army, because of this consideration.

I may refer you, also, to the fact that it provides for direct intercourse with our central officers, and thereby provides an antidote to the dangers (real or supposed) of centralization.

Central authority seems to be, in some

measure, indispensable, but, to be healthful, it must be active in its intercourse with every part of its constituency; the duties of the missionary army furnish admirable facilities to such an end.

A further consideration is, that it utilizes the inevitable strength that comes from the fact of co-operation; that confidence of the support of others which, at times, makes soldiery so effective, the "shoulder to shoulder" sensation, that so strengthens any body of men, whatever the object of assault; the consequences of co-workers on either hand and behind and before.

Last, but not least, the plan of the missionary army commends itself by its remarkable simplicity; everybody can understand it, without argument or elaborate explanation.

The merits of the plan seem to be almost innumerable, but, if I have stated enough to secure your warm interest in the work, my aim will have been answered.

I assume that the work has just begun, and I ask you, every one, for your zealous aid to continue and greatly increase its success. Indications of your confidence in the work will inspire confidence in others. Pray treat it in your conversation, as well as in your exhortation, as a matter of importance, well worthy of good and thorough work. If need be, defend its dignity; the mission box does not represent any mere child's-play, but it stands for a splendid principle that is well understood in the Roman Catholic and in some organizations of the Protestant church, viz that the greatest measure of strength to a church comes not from large individual contributions, whether of work or money, but from the universality of the active interest of the masses.

We have passed our experimental stage and have entered just far enough upon actual experience to discern the immensity of the possibilities that await us. We drop the question of what we can do; the only question unanswered is what we will do.

Permit me, before closing, to refer to one hindrance to success that attends almost every effort, wherein large numbers are interested, and that is the tendency, while accepting the principle, to waste much precious time and strength in criticising unimportant points of form and method. I am no defender of Papal infallibility, but I think that when we deliberately select the officers who

are to lead our work and when we really approve the principle and intent of their action submitted to us, we can usually afford to accept plans and methods as prepared, and go to work at once. Our missionary army has had its full share of the kind of embarrassment referred to, to the really serious detriment of its work. I suppose it to be but a common streak of human nature to desire to build one's house a little higher or a little lower, a little longer or a little shorter than the architect has planned and to change the location of all the closets two or three times during process of construction, but while the right of an owner so to act is beyond dispute, the fact remains that it will always be found to be terribly expensive.

Choose the officers of your missionary army very carefully; have none whose general discretion and good judgment is ever

questionable; but when such men have made the plan of campaign, it will be safe to accept it and go to work, and any other mode of action will be terribly expensive.

The plan of family contribution boxes was devised in the interest of the work of our General Convention, and belongs as much to that interest as if it were patented by law.

Diversions of such form of work to the right or the left, to build a steeple in Massachusetts, to dig a cellar in California, or to buy a bass viol in Connecticut, admit of but one result, viz: the overthrow of the entire plan.

Brethren and Sisters, fellow members of the Missionary Army, what shall be the record of our work and its results?

Our whole plan is eminently Christian; no one sounds a trumpet before him as he gives, but all put mites into the treasury of the Lord.



SERVICES AT THE OLD  
MURRAY MEETING-HOUSE,  
AND GRAVE OF  
REV. THOMAS JONES.

Among the many interesting and impressive events of the Centenary Celebration at Gloucester, the commemorative services at the old building once used as the place of worship of the society of which Rev. John Murray was pastor, took a prominent place. The building now stands on the farm of Mr. Edward H. Pearce, about two miles from Gloucester, on the road to Squam, and is used as a barn, having nothing in its outward appearance or interior arrangements to distinguish it from other buildings used for similar purposes.

The commemorative services took place on Thursday morning, Sept. 22d, and were conducted by Rev. Abel C. Thomas. As early as eight o'clock, quite a number of people had collected on the premises, and before nine, the hour appointed for the services, at least a thousand persons had reached the spot, who manifested great interest in exploring that part of the building which was accessible, which was very small, the mows and scaffolds being filled with hay and straw. A small platform at the rear of the barn had been cleared, and on it were a number of bouquets of wild and cultivated flowers, the kind offerings of Methodist friends in the vicinity.

At nine o'clock, a cart was drawn up in front of the barn, and Rev. Mr. Thomas, Rev. Eli Ballou, D.D., of Vermont, the venerable Geo. W. Bazin, and some others, stepped into it, and the services were commenced by Rev. Mr. Thomas, who said:

"The building which we visit to-day was erected in 1778, and dedicated upon Christmas of that year. You have all read the history of John Murray. How upon the 28th of Sept., 1770, he landed upon the coast of New Jersey, and preached the next succeeding Sunday, which was the 30th of the same month,

and we meet here as upon the centenary, though it is not strictly so. Mr. Murray preached in the first place only as a missionary, having no intention of settling as a pastor. He preached in several places upon the sea-coast, in that sandy district centering in Good Luck, where was the old Potter meeting-house, passed through the belt of pines upon the borders of the Delaware and preached in a number of places there, finding his rest in Philadelphia for some time, and so continued until 1773, when he came to Boston. He was sent for by certain people residing in the village of Gloucester,—for Universalism was in Gloucester before Murray came here. There were a number of persons who had obtained possession of some of Relly's writings; I know not how many they were; they were few in number, but strong in faith, and having heard there was a Universalist preacher in Boston, they sent for him, and his first visit to Gloucester was in 1774. Here he was settled as pastor, the people worshipping in private houses, until, in 1778, as I have mentioned, this house was erected,—dimensions 33 by 45,—and dedicated, as I have said, upon Christmas of that year. It continued to be used as a place of worship until 1805. In 1805, a new house having been erected, the old one was vacated, and appropriated to secular purposes. It remained upon its original site in the village until 1815, when one of the friends of Mr. Murray, who owned this farm at the time, Father Pearce, bought the old meeting-house and removed it to this spot, and it has since been used as a hay barn and stable.

We know very well that holiness cannot be affirmed of anything strictly material, and yet the uses and the associations of a material

thing may become to us very spiritualizing, may lift us above the ordinary plane of thought into communion with things which are divine. Even the plain Quaker himself cannot approach a meeting-house with the same feeling that he approaches a store-house or a bridge. So we come here to-day, not designing to worship the fathers, but to speak well of them; not to worship this ancient building, but to reverence the principles which were taught in it, which seemed to grow out from its sills and even from its very foundations. I have no doubt that the associations of this day will prove to us religious elements in all time to come.

Prayer was then offered by Rev. Dr. Eli Ballou as follows:

"Almighty Father of our spirits, we thank thee for this pleasant morning and for this auspicious occasion. We thank thee that we are permitted to come to this place made sacred to us by its remarkable associations. Oh God! we thank thee that thou hast revealed thy truth to us, and that we are called upon to commemorate remarkable events and personages, and that all these things are calculated to inspire our hearts with devotional feelings, and with the spirit of loyalty to thy truth.

As we gather here this morning, we would desire to realize that thou art present with us. Thou art the infinite mind, the father of all spirits, and thy years have no end. Oh grant, we pray thee, to inspire our hearts with thine own spirit this morning, as we gather at this place for these services; and we pray, Father, that it may be sanctified to our spiritual profit. We pray, O God, that thou wilt be with us on this occasion, and sanctify these services to our spiritual benefit. We remember, as we gather here, that there was One greater than even our father whom we remember to-day; that there was One who was cradled in a manger, who is over all. Grant, we pray thee, that we may remember Him as the first and the highest. Exalted, O God, be his name above every name!

Father, we pray that thou wilt bless us this morning by the influence of thy Holy Spirit, and grant, we pray thee, that we may carry away with us those recollections that shall be with us during all our natural lives, that they may exert a purifying and uplifting influence upon our souls in every walk of life.

Father, we pray that thou wilt forgive us our sins, that thou wilt be with us in all life's journey, and finally gather us into that house not made with hands, eternal in the heavens, through the Lord Jesus Christ. And to the Father Almighty, Maker of heaven and earth, and of all things, we would ascribe glory and honor forever, — Amen."

The following hymn was then sung by the assembled multitude:

Whilst far and wide thy scattered sheep,  
Great Shepherd, in the desert stray,  
Thy love by some is thought to sleep,  
Unheeded of the wanderer's way.

But truth declares they shall be found,  
Wherever now they darkling roam,  
Thy love shall through the desert sound,  
And summon every wanderer home.

Upon the darkened ways of sin,  
Instead of terror's sword and flame,  
Shall love descend — for love can win  
Far more than terror can reclaim.

And they shall turn their wandering feet,  
By grace redeemed, by love controlled,  
Till all at last in Eden meet,  
One happy, universal fold.

#### Responsive Service.

All the ends of the world shall remember  
and turn unto the Lord, and all the kindreds  
of the nations shall worship before thee:

*For the kingdom is the Lord's, and he is the  
Governor among the nations.*

Send forth thy light and thy truth, O Lord:  
let them lead us and bring us to thy holy hill,  
and to thy tabernacles, even unto God our ex-  
ceeding joy.

*Thou wilt show us the path of life: in thy  
presence is fulness of joy: at thy right hand there  
are pleasures for evermore.*

How amiable are thy tabernacles, O Lord  
of Hosts! My soul longeth, yea, even fainteth  
for the courts of the Lord:

*My heart and my flesh crieth out for the living  
God.*

As the sparrow findeth a house, and the  
swallow a nest for herself where she may hide  
her young, so let me dwell at thine altars, O  
Lord of Hosts, my King and my God.

*Blessed are they who dwell in thy house: they  
will be still praising thee.*

A day in thy courts is better than a thousand  
elsewhere: I had rather be a door-keeper in

the house of my God than to dwell in the tents of ungodliness.

*O Lord of Hosts, blessed is the man that trusteth in thee.*

Thy perfection is higher than heaven : what can we do to celebrate thy praise ? It is deeper than hell : what can we know of thy fathomless love ?

*We praise thee, O God : we acknowledge thee to be the Lord.*

All the earth doth worship thee, the Father everlasting. To thee all angels cry aloud, the heavens and all the powers therein. To thee, cherubim and seraphim continually do cry.

*Holy, holy, holy Lord of Sabaoth ! heaven and earth are full of the majesty of thy glory !*

The illustrious procession of the patriarchs praise thee :

The jubilant assembly of the prophets praise thee :

The glorious company of the apostles praise thee :

The noble army of martyrs praise thee :

The Holy Church throughout all the world doth acknowledge thee, the Father of an infinite majesty :

*Also thy well-belov'd and consecrated Son and the Holy Ghost the Comforter.*

O God, the King of Glory, help thy servants whom thou hast redeemed by the hand of thy mighty power :

*Make them to be numbered with thy saints in glory everlasting.*

O Lord, save thy people and bless thy heritage : govern and lift them up for ever.

*Day by day we magnify thee ; and we worship thy name ever ; world without end.*

Vouchsafe, O Lord, to keep us evermore without sin. All our trust is in thee.

*O Lord, in thee have I trusted : Let me never be confounded.*

The following hymn, adapted by Rev. A. C. Thomas, was then sung, to a tune familiar to all, with thrilling effect :

Remembering the saints of a hundred years ago,  
Shouting the banner-ery of Zion,  
The heavens above are bowed to the joyful earth below,  
Shouting the banner-ery of Zion.  
Hail the Redeemer, faithful and true,  
Conquering by many, conquering by few,  
While we gather round the old church,  
Or gather in the new,  
Shouting the banner-ery of Zion.

The building-stone shall cry from the holy temple wall,  
Shouting the banner-ery of Zion.  
And the timber-beam shall answer to the spirit-stirring call,  
Shouting the banner-ery of Zion.  
Hail the Redeemer, &c.  
The word of faith we honor, be it new or be it old,  
Shouting the banner-ery of Zion,  
To nations yet unborn shall its blessedness unfold,  
Shouting the banner-ery of Zion.  
Hail the Redeemer, &c.  
O sweet shall be the worship, when from earth we pass away,  
Shouting the banner-ery of Zion,  
In a house not made with hands in the realm of endless day,  
Shouting the banner-ery of Zion.  
Hail the Redeemer, &c.

The Benediction was then pronounced, and the services were brought to a close.

At the conclusion of the exercises at the old meeting-house, most of the company hastened to the Cemetery, where a similar service was to be held in commemoration of the life and labors of Rev. Thomas Jones. A granite shaft upon an elevated pedestal, marks the spot where rests the dust of this faithful servant of God. The inscription is as follows :

Erected by the Independent Christian Society,

IN MEMORY OF

REV. THOMAS JONES,

*Their Pastor for 42 years,*

Who died Aug. 20, 1846, aged 83.

And of his wife, SOPHIA,

Who died April 17, 1850, aged 84.

As in Adam all die, even so in Christ shall all be made alive.

A handsome wreath of white flowers was hung upon the monument, and a number of tasteful bouquets were placed around its base.

The people having gathered about the grave, and quiet secured, Rev. Mr. Thomas said :

Rev. Thomas Jones, successor of Murray in Gloucester Harbor, was for forty-two years the Minister of that Parish. Rev. Ezra Leonard, minister in Annisquam Parish for long years, became a Universalist and carried his entire congregation with him into the new Gospel. A faithful and honorable life, in each case, was crowned by a peaceful death ; and one of the lessons we would fain embody in supplication is this

PRAYER BY REV. T. E. ST. JOHN.

Almighty and ever living God, who art the life of every soul that looks to thee, sensibly do we realize, that in thee we live and move and



have our being, that thou art Alpha and Omega, the beginning and the end, the first and the last, and as the spirits of all come from thee, so into thy hands do all souls rest at last. We come, O God, with great faith in thine ever-abounding love and grace; we come thanking thee for thy revelation of life and immortality, which enables us to know that if the earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. We praise thy name that we can look forward in joyful anticipation to that home above, where father and mother, sister and brother and child, all meet around the throne, to part no more for ever.

We bless thee for the revelations of Christ our Lord, who was the resurrection and the life. Let the spirit of the Master be upon us, that we may hold up before the world a living faith in thy providences and in thee. We thank thee for the lives of the fathers. May the mantle they wore descend upon us, but may we ever remember, that to receive that mantle, we must take it at the foot of the cross. Guide us ever, prepare us for life's duties, and the praise shall be thine, through Christ our Lord—Amen.

The congregation then sang the following hymn :

Nearer, my God, to thee, nearer to thee,  
 E'en tho' it be a cross, that raiseth me :  
 Still all my song shall be,  
 Nearer my God, to thee, nearer to thee.

There let the way appear, steps up to heaven,  
 All that thou sendest me, in mercy given :  
 Angels to beckon me,  
 Nearer, my God, to thee, nearer to thee.

Then with my waking tho'ts bright with thy praise,  
 Out of my stony griefs Bethel I'll raise :  
 So by my woes to be,  
 Nearer, my God, to thee, nearer to thee.

A responsive service followed, in which Revs. A. C. Thomas, A. Wilson, T. E. St. John, A. J. Patterson, W. G. Haskell, G. W. Quinby, G. W. Skinner, C. W. Tomlinson, and T. W. Silloway took part, as follows :

The mighty God, even the Lord hath spoken and called the earth from the rising of the sun unto the going down thereof.

*From the rising of the sun, unto the going down of the same, the Lord's name is to be praised.*

The voice of one crying in the wilderness, Prepare ye the way of the Lord—make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: the crooked shall be made straight and the rough places plain : And the glory of the Lord shall be revealed, and all flesh shall see it together :

*For the mouth of the Lord hath spoken it.*

How beautiful upon the mountains are the feet of him who bringeth good tidings, who publisheth peace, who bringeth good tidings of good, who publisheth salvation : who saith unto Zion, Thy God reigneth.

Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion. The Lord hath made bare his holy arm in the eyes of all the nations :

*And all the ends of the earth shall see the salvation of our God.*

The loftiness of man shall be bowed down, and the haughtiness of men shall be made low ; and the Lord alone shall be exalted in that day.

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

Ye shall go out with joy and be led forth with peace : the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands.

Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree ; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

*Thou art worthy, O Lord, to receive glory and honor and power, for Thou hast created all things, and for thy pleasure they are and were created.*

Wherefore, with angels and archangels, and all the company of the redeemed, and in prophetic fellowship with all souls in the heights and the depths of the universe, we laud and magnify thy holy name :

*Blessing, and honor, and glory, and power, be unto him who sitteth on the throne and unto the Lamb for ever.*

ADDRESS AND PRAYER, BY A. C. T.

We come not hither superstitiously to garnish the sepulchres of the righteous, but re-

ligiously to freshen the inscriptions on the tombs of the saints. And may we not confidently believe that the simple memorial service in which we unite this day, shall be photographed on our inner life, and by association bring us into worshipful communion with the general assembly and church of the first-born, whose names are enrolled in heaven?

"Part of the host have crossed the flood,  
And part are crossing now,"

and many of us stand upon its margin, listening to the triumphal shoutings which come to us through the open gates of day; and our own songs of victory, rising over this lowly bed of dust, shall be an inspiration of both promise and prophecy in the hereafter of the world.

— Ever living God, with whom the righteous are in everlasting remembrance: We give thee hearty thanks for the good examples of all those thy servants, who, having pursued their course with diligence and finished it with joy, have laid down the burden of the flesh and entered into thy heavenly rest. May their mantle continue in the midst of us, O Lord, and grant, we beseech thee, that our own labors may be kept in grateful recollection when the places that now know us, shall know us no more.

Rev. T. D. COOK.

I am the Resurrection and the Life, saith the Lord: He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me, shall never die.

Rev. AUGUSTA J. CHAPIN.

I heard a voice from heaven, saying unto me, Write: Blessed are the dead who die in

the Lord from henceforth. Yea, saith the Spirit, for they rest from their labors, and their works do follow them.

Rev. A. C. THOMAS.

We strew this evergreen and these flowers, in memory and honor of Rev. Thomas Jones and Rev. Ezra Leonard, and of the ancients, now departed, who held up their hands while they prayed, even until the going down of the sun. They fulfilled the condition and received the promised inheritance: "Be thou faithful unto death, and I will give thee a crown of life."

The following hymn, adapted by Rev. Mr. Thomas, was then sung by the congregation:

Marching on, marching on, in the century gone,  
The glad train of pilgrims by faith we behold,  
And the sheen of their robes is the jubilee-dawn  
That bursts thro' the gates of the city of gold.  
Marching, marching on, shout the triumph-cry—  
Marching, marching on, shout the victory!  
Marching on, in the century gone, &c.

Pressing on, praying on, in the vesture of clay,  
With sandals and staff and the voice of a psalm,  
We follow that train to the portals of day,  
The kingdom and glory of God and the Lamb.  
Marching on, &c.

Pressing on toward the mark by a hallowing faith,  
Communion we hold with the pilgrims of yore,  
For the paths that lead down to the shadow of death,  
Lead upward and onward to life evermore.  
Marching on, &c.

By request, the hymn sung at the old meeting house, commencing

"Remembering the saints of a hundred years ago,"  
was repeated, after which, the benediction was pronounced by Mr. Thomas, and the congregation dispersed.

# CONFERENCE MEETINGS.

Probably no more important meetings were held during the three days than those for Conference and Prayer. We have given so much space, however, to Reports, Proceedings, Addresses and Services, that we find it necessary to content ourselves with a very brief mention of these deeply interesting occasions. Conference meetings were held each morning in the Universalist church, Wednesday and Thursday mornings in the great Tent, every morning and one or two evenings in the Roxbury and Lynn Tents. They were uniformly attended by large numbers and were pervaded by the Divine Spirit. Appropriately, the series of meetings was closed by a Conference in the Universalist church on Thursday evening. Of that we have the following account :

The closing Conference meeting was appointed at the Universalist Church at half past seven. But the church was so densely crowded long before that hour that the meeting was opened at seven. Rev. C. H. Fay of Middletown, Conn. took charge of the meeting, and after a voluntary by the choir and prayer by Rev. S. A. Davis of Hartford, Conn. read the fifteenth chapter of John,—“I am the true vine &c., which furnished the text for his remarks on *fruit-bearing*. The aim and true result of Christianity is that we “bear much fruit.” And this fruit is not to be found primarily, in our perfect organizations, in our growth and numbers, in our glorification of our doctrines, in nothing external or incidental. It is rather that “fruit of the Spirit” of which the apostle speaks which is love, joy, and peace, gentleness, goodness and faith.

He was followed by Rev. G. W. Skinner of Quincy, Mass., who called attention to the fact that by our new organization we were now a Church, and no longer a loose denominational organization and we should feel the closer ties of church relation and obligation and the more sacred privileges

of church-fellowship. This was very forcibly and ably illustrated by the speaker.

Rev. A. C. Thomas of Philadelphia spoke of the fruits which Universalism produces in the lives of its believers, making them self-possessed, reliant and trustworthy. This was exemplified by the quiet and order of the great gathering just closing. His remarks were followed by anecdotes and illustrations bearing on the subject. He was followed by a lay brother who spoke of the joys our faith afford to its believers.

Rev. T. D. Cook of New York was the next speaker, who followed the line of thought of the meeting with some excellent remarks. Rev. J. J. Twiss of Lowell, Mass. spoke of the warmth and devotion of the Methodist love-feasts, and wished that we might make the present meeting a love-feast as a fit close of the spiritual communion we had been for days enjoying. Rev. C. R. Moor of Augusta, Me., spoke of the present exaltation of religious fervor and zeal that pervaded our church, and exhorted all to sustain the same spirit throughout the next year and all those to come.

Rev. H. R. Nye of Springfield, Mass., spoke of the spiritual fruits of the century work in our churches, and Rev. G. W. Quinby of Augusta, Me. spoke of one of his personal observations of the same effects. Two or three lay brothers whose names we did not learn also gave their testimony to the preciousness of the faith and enlarged upon the duties and obligations before us. Rev. C. Damon of Haverhill, Mass., and Rev. E. S. Foster of Chester, Vt., spoke briefly and well, urging the necessity of zeal and consecration in the cause of the Master.

The meeting was enlivened throughout by excellent congregational singing. At a late hour it was closed, all joining in silent prayer, and afterwards in the Lord's Prayer, after which the benediction was pronounced by Br. Fay.



# PREACHING SERVICES.

TUESDAY EVENING.

## Meeting in the Baptist Tabernacle.

Services were held in the Baptist Tabernacle, corner of Mason and School streets, (which is a temporary structure, the church having been destroyed by fire), on Tuesday evening. The house was well filled, although not crowded. After the usual devotional exercises, conducted by Prof. J.S. Lee, and Rev. Dr. Saxe, of N. Y., Rev. S. H. McClester, of N. H., preached a sermon from the text, 2 Cor. 3 : 6, "The Spirit giveth life."

What is life? he asked. Is it life that grows the grain, colors the flowers, rotates the seasons, nourishes the plants, and covers the universe with infinite variety? In examining the visible, we are liable to become unconscious of the invisible. Material science is exceedingly fascinating, and the botanist, the mineralogist, the astronomer, and the lover of nature become so intent in their several studies, that they frequently forget to inquire how or why these things exist. They become so taken up with the seen, that they frequently draw the conclusion that there can be nothing beyond or superior to it. Some physiologists have said that the life principle will be found in the little cells floating in the sap or blood, but they have failed to tell us whence they derive their vitality. Because existence is traced down to a point or condition, we do not account for its reality. There is as much mystery about the vital force of a gnat as that of an elephant. Reason as we will, we cannot be content with the notion that a simple condition produces life, that inert matter can vitalize itself, that the mortal can clothe itself with immortality. Rather the reverse of this is true: life gives form; lives create shapes. It would be impossible to account for the phenomenon if there was not something superior to the material, if there was not something that moulds and vitalizes. Life is the great chemist, the universe is its laboratory, and organized bodies its work. As we see earth and air teeming with objects which set at defiance the laws of matter, we can but believe that the unseen controls the seen, that life is more than matter.

Life being above the things of this world, the question arises, "Is all life immortal?" Is the vital principle of the tree and the horse to live beyond this world. Is man to live on and forever? In this province we must walk by Christian faith; we cannot say as in philosophy, *we know*; still, we can say, what is higher and better than this, as in Christianity, *we do believe*.

The object of life seems to be completeness, and whatever reaches that state here, we cannot discern any reason why it should live beyond this life. Fruits and animals reach perfection here, therefore, they manifest no desire for another and higher existence. Man is never fully grown in the earthly, and his powers, which promise completeness, come far short of it while he tarries below. This world does not satisfy him. He longs for eternity, and asks, in looking up to God, for life forever.

Reason, then, as we will, everything tends to prove man's immortality. In the economy of nature, we learn that every material want must be supplied and satisfied. Man's strongest desire is to live forever, advancing in the highest light and culture. Here is strong evidence that man is immortal.

Since human life is to be everlasting, how essential we should make the most of it possible! Christ came to teach us how this might be accomplished. He declared that the kingdom of heaven is not above you or below you, but within you; that it is not enough to *believe* simply, but one must *do* in order to be saved. He came to show us the Father through his works, and he made us feel that it is our duty so to live in this world and to enjoy it, that we must needs live in and enjoy the heavenly. If we do not appreciate the seen, how can we hope to appreciate and enjoy the unseen? As we become familiar with and understand nature, and the adaptation and utility of other works of God, we are enabled to see and admire Him who is from everlasting to everlasting, and the Author of the universe. It is a great mistake to suppose that heaven can be gained by abusing God's earth or that the future can be made pleasant by making the present horribly dark. In the beginning, God pronounced His works good, and this, I feel, will be His final benediction.

The Master taught that no one is fitted to enjoy the kingdom of heaven who ignores and spurns the things below as altogether sensual. Such persons must enter the future poorly prepared to see God and worship Him in the beauty of holiness. They can have but little life or soul. Christ came that we might have fulness of life here, and then we should be sure of abundance of life forever.

As we study lives under the tuition of Christ, we shall think vastly more of the spiritual. We shall not lose sight of the seen, but shall view more

clearly that which is unseen. The body will not become less real, but the soul more actual. Nature will lead more directly to God; science and philosophy will always be subject to religion; even all human life will become positive proof of eternal life. The fear of death, which harasses so many, will disappear. To have our children or our friends cast off the mortal will not be considered a cross, but we will look up to God, praising him for his goodness and his light. We shall realize that those who have disappeared from the material have gone up into the beautiful light where they will think more, live more, love more, and enjoy more. Through Christ, the stream of death is made smooth, so that calm is the passage to the other shore. He came, lived, died, rose from the dead and ascended to the Father, that we might attain to the highest conceptions and conditions possible on the earth, and so become better fitted for heaven, better fitted for loving God and loving His children; that when we shall walk the golden streets, we shall have capacity of sight and capacity of soul, to enjoy the future. All who will, can keep the soul in a growing condition, can sow so as to reap by-and-by an abundant harvest. All who try to assist themselves in this spiritual work,

God helps, angels help, and there is no such thing as failure or disappointment. As thought goes back to the past how positive we are made of this! As we think of our fathers, as we think of the apostles, as we realize how they, who were true sons of God, have found life, we are ready to say, "God help us, that we may continue on in their footsteps, that we may see much here to satisfy us, and have heaven and its riches to hope for."

"So I say," said Mr. McColester, at the conclusion of an eloquent and highly interesting discourse, of which this is but a meagre synopsis, "those who struggle and those who labor are blessed. To such, as the flower fades, as the leaflet withers, as cheeks pale and friends waste away, as the dearest ones go out of sight, immortality will become a certainty, the fact that we are to live forever will be theirs, and they will see "Beautiful," written over the door of every tomb, and hear a sweet voice pealing forth, I "am the resurrection and the life. *I will draw all men unto me.*"

After the sermon, a conference meeting was held, most of the congregation remaining, which was addressed briefly by several persons, the addresses being interspersed with singing and prayer, making the whole occasion one of great interest and profit.

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### Meeting at the Unitarian Church.

Our reporter failed to reach the Unitarian church Tuesday evening, and as a consequence we have no special report of the sermon of the Rev. N. S. Sage of Indiana, who preached in that place. He chose his text from Gal. v: 13—"For brethren ye have been called unto liberty." As reported in one or two of the papers, his theme was "Spiritual Liberty." He said the principle of liberty which was involved in the text was a fundamental one in the

forms of faith and church government. Our fathers had sought to build up a church in which every member might feel himself at liberty to interpret the scriptures according to his own conscience. He referred to the tendency inherent in all religious sects toward intolerance, and earnestly urged his hearers to maintain the broadest religious toleration. He closed with a review of the prospect of our educational institutions.

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### Meeting at the Universalist Church.

While the Rev. S. H. McColester was preaching in the Baptist Tabernacle, and the Rev. N. S. Sage in the Unitarian Church, the Rev. J. H. Tuttle of Minnesota was delivering an able and impressive discourse to a dense throng in the Universalist Church. Mr. Tuttle was assisted in the services by the Rev. George Hill of Massachusetts. His text was John xii: 32—"And I, if I be lifted up from the earth will draw all men unto me." We give a brief synopsis of the sermon:

Many persons cannot understand why Universalists need lay so much stress on the single fact that Jesus will draw all men unto him. Why dwell on the doctrine? Is it not enough to take care of the moralities and enforce practical duties, leaving doctrines to occupy a subordinate position? It is not enough, because in every system there is some one central and prominent fact around which all other

facts are gathered. This is the case in nature, in the planetary system, in science. In political economy the central idea is loss and gain. A central fact groups all the other facts of mechanics and of language. In society there is one permanent social law without which there would be no society. Every successful man has his leading characteristic and his preeminent thought. That which made Shakespeare the greatest of poets is that which we see to have been uppermost in his thoughts.

So religion and theology have and must have, their central and dominant truths. The characteristic fact of religion is love, as Jesus and Paul taught. Therefore the religious teacher should make his preaching centre in love. This should be its prominent peculiarity. Theology, although it includes religion has for its prominent characteristic, doctrine. And it always has one supreme

doctrine. The speaker here emphasised the necessity of definite points by which to guide the course of the wanderer.

The inner thought of Christian theology is identical with the central truth of Universalism—Universalism, that is, not as a name of a sect merely—but as comprehending whatever is broad and permanent in the ideas peculiar to our Church. Every name by which the other sects distinguish themselves represents an idea of subordinate importance. Baptism, for instance, does not involve a fundamental idea or doctrine. Presbyterianism suggests government. Episcopalianism is marked for its manner of worship. Nothing but a form or a non-essential doctrine divides them. The word Universalism, however, represents a doctrine, which whether true or not lies at the heart and centre of religion. That thought is that Christ will at last draw all men to himself. Ask any man what question lies deeper than every other, and he must say it is the question of the salvation of men. This idea is more profound and comprehensive than every other, even than the idea of the existence of God, or the Bible, or the character of Christ. It is not enough to settle the question of our own personal salvation. We are so linked with others that we cannot stop short of the idea of the salvation of all.

Looking to the Scripture we find in the outset the statement: "In the beginning God created the heavens and the earth." But that is not the important declaration of Genesis. It is rather this; "I will put enmity between thee and the woman." For this is a prophecy of the destruction of sin. It may indeed puzzle us to understand how sin got into the world. But we are principally interested in knowing that the Captain of our salvation shall strike such a blow on the head of sin as shall make it recoil and at last die. In the prophecies, in the gospels, and in the epistles, the most precious words are not those which announce duty, charity precept, but those which announce the Fatherhood of God and the final triumph of the kingdom of Christ.

It is sometimes asked if Christ ever distinctly taught the doctrine of Universalism. In the speaker's conception the declaration "And I, if I be lifted up will draw all men unto me," is such a statement. When Paul was instructing Timothy he gave as his most important charge: For therefore we both labor and suffer reproach, because we believe in God, who is the Savior of all men, especially them that believe. This statement had especial significance at that time, when it was held that God was mindful of only a portion of his children. The speaker would not say that the chief thought of Universalism is all that a Christian should believe or teach. There are many other collateral and important truths. But it will be found that they all gather beauty and derive dignity from the central thought of God's purpose to reclaim and bless all his children. The argument of an over-ruling Providence is not so clear that the atheist cannot interpose many serious and difficult objections to it. And the only complete and satisfactory reply to his position must be made from the stand-point of Universalism. Light on all the dark problems of human life and history come to us through this faith. It reconciles to trial, perplexity, and misfortune. Said Chauncey Townsend: "Give but evil an end, and all is clear. Make evil eternal and all is obscure." It is the central thought of Christianity, and the essential one. It embraces the only balm of consolation. Without this interpretation of their sorrows how can any man consent to minister as a pastor to the people? If sin and sorrow do not at last end where is there any hope or comfort? No one, of course, will do us the injustice of supposing that our joy at the salvation of the prodigal causes us to overlook the fact that the transgressor must be adequately punished. We believe that all will be made finally happy by first becoming holy. And our thought is that however long the discipline leading to it, Christ shall at last draw all souls to himself.

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### WEDNESDAY EVENING.

The principal interest on Wednesday evening centered in the Woman's Meeting at the Universalist Church. More than an hour before the meeting opened the house was crowded beyond the possibility of accommodating another hearer. A full report of this meeting will be found in another place.

At the same hour the Rev. E. C. Bolles of New York preached in the Unitarian Church, and the Rev. Dr. Sawyer of Tufts College Divinity School, in the Methodist Church, while the Council was convened in the Congregational Church. On the Camp Ground at the same time there were two or

three quite largely attended and spirited Conference Meetings. The Unitarian Church was crowded. Mr. Bolles preached a sermon of characteristic beauty and eloquence from the text: "I have kept the faith"—II Timothy iv: 7. The Methodist church in Gloucester is not located in the most accessible point, and many were unsuccessful in their efforts to find it. But a large congregation assembled in it at the appointed hour and listened to an able and pungent sermon in elucidation of the thought contained in Eph. v: 1—"Be ye therefore followers (imitators) of God as dear children."



# COMMUNION SERVICE

## At the Tent.

An immense congregation gathered at the Tent on the afternoon of Thursday, and at the hour announced for the commencement of the services, scarcely a foot of space beneath the capacious canvas remained unoccupied. The communion table was spread in front of the platform, and on it was placed the communion service used by Mr. Murray's church, which was imported by him, and is now owned by the Universalist church at Watertown, Mass. The Salem Band was upon the platform, and while the congregation were assembling, played several appropriate tunes, and led the singing which formed a part of the exercises.

At two o'clock, Rev. Dr. CHAPIN appeared at the desk, and announced that the services would be commenced by singing the 8th hymn on the order of exercises:

TUNE.—*Auld Lang Syne.*

Hail, sweetest, dearest tie that binds  
Our glowing hearts in one;  
Hail, sacred hope, that tunes our minds  
To sing what God hath done.  
It is the hope, the blissful hope,  
Which gospel grace hath given;  
The hope, when days and years are past,  
We all shall meet in heaven.  
From eastern shores, from northern lands,  
From western hill and plain,  
From southern climes, the brother-bands  
Mssy hope to meet again;  
It is the hope, the blissful hope,  
Which love divine hath given;  
The hope, when life and time are o'er,  
We all shall meet in heaven.  
No hope deferred, no parting sigh,  
That blessed meeting knows;  
There friendship beams from every eye,  
And hope immortal glows.  
It is the hope, the precious hope,  
Which boundless grace hath given;  
The hope, when time shall be no more,  
We all shall meet in heaven.

Dr. Chapin then read a portion of the 22d chapter of Luke,—from the 1st to the 20th verses, inclusive.

Rev. G. L. DIMAREST, of Mass., then offered the following prayer:

Our Father in heaven, whose sun shines upon us to-day, by whose gracious favor we have gathered here to commemorate the preaching of thy love, we invoke the

blessing of the Holy Spirit that our gathering together may not only be glad as it is in the present, but may bring forth in us in the future a more zealous labor, a more faithful service, and a quickened faith and hope.

We thank thee for the multitude of thy mercies, for the preaching of the Gospel of thy love by Jesus and his apostles, by the line of martyrs and the teachers of thy truth who have faithfully proclaimed it. We thank thee for the numbers who to-day do clearly preach the Gospel of thine abiding and all-sufficient love, and we pray that as we have received the truth in our hearts, so we may be ready to make abundant sacrifices in its behalf, and send down to the generations that are to come the same great truth which has in a measure inspired our hearts.

We thank thee for the consolations of the Holy Spirit, and as our hearts revert to the afflictions which have come upon us, may we look up serenely into the heavens, relying surely upon the word of thy promise, and holding a heavenly hope as an anchor to the soul, in all storms and tempests, sure and steadfast. And we pray that the Gospel of thy love may so work in our hearts that we may be filled with love for our fellow men, and that in time, human laws may be made to correspond to the spirit of thy great law of love, and all men learn to receive thee as a universal Father, and to receive every man and woman as a brother or sister. We pray that thou wouldst fill our lives with good deeds, that thou wouldst purify our hearts, forgive all our sins, and that finally thou wilt assemble around thy throne in heaven all thy children, every wanderer redeemed and brought home, and singing thy glory and that of thy Son forever. Amen.

The services were continued by singing the following hymn, to the tune of "Coronation":

All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all.

Ye chosen seed of Israel's race—  
A remnant weak and small—  
Hail Him who saves you by His grace,  
And crown Him Lord of all.

Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all.

O, that, with yonder sacred throng,  
We at His feet may fall;  
We'll join the everlasting song,  
And crown Him Lord of all.

### Sermon by Rev. Dr. Chapin.

"This do in remembrance of me." LUKE xxii: 19.

This injunction may be said to involve its own fulfilment. That is, these words themselves quicken remembrance. They carry us back, through ages of Dogma and Ceremony, beyond the institution of the oldest Christian church,—or we may say, to the institution of the oldest Christian church,—back to that "upper room" in Jerusalem, where that humble company of Publicans and Fishermen are gathered around a common table, and a common Lord. That life of teaching and of miracle, that wondrous life of divinity and humanity, is drawing to its close, consciously to Jesus, vaguely to those disciples. The suggestions of that Paschal feast were colored by the thoughts of death and separation. The hour of betrayal and abandonment, the hour of Gethsemane, of the Judgment Hall, and of the Cross is at hand, and even now its shadows are falling upon that little group.

The teachings of our Saviour abound with illustrations drawn from things close at hand; a grain of seed, a bird of the air, a lily of the field. So now, in the elements of this last supper, there were memorials of the death he was about to meet. The broken bread was an emblem of His torn and pierced body. The outpoured wine was a symbol of His shed blood. And so, we may believe, in the natural emotion of the hour, coloring all things with the atmosphere of his own thoughts. He took the "bread, and gave thanks, and break it, and gave unto His disciples, saying, this is my body which is given for you; this do in remembrance of me. Likewise the cup after supper, saying this cup is the new Testament in my blood, which is shed for you."

My friends, I have no intention, at this time, of entering into minute discussion or controversy as to the character or significance of the Lord's Supper. It is a matter for very deep regret that it has been the subject of so much controversy. It is a sad thing indeed, that this rite, which should have been the Feast of Love, and the bond of union for all Christians, has been the source of the most divergent interpretation, and of the fiercest strife. But,

surely, whatever inferences may be drawn by different minds from the circumstances connected with the text, in any instance, this observance must contain, as an essential element, the idea of *something done in the remembrance of Christ*. Suppose we take what may be called the most simple view. Suppose we affirm that there was no formal *institution* at all of what we call "The Lord's Supper," no positive and authoritative establishment of a rite. "Rather," it may be said, "does this language of our Saviour appeal to something deeper and more vital, than the mere spirit of formal obedience. It appeals to those live affections of our nature, which must always insure the consecration of such a service, held under such circumstances." It may be said that "this was no more a formal institution than the suggestion left us in time and place by a dear friend, gone to some distant spot." Suppose we say that those symbols are no more arbitrary than the ring whose round encircles the love and the memories of departed years, or the tress of hair on which your heart sheds a sacred dew that keeps it fresh forever. "No more formal, no more arbitrary," it may be said, "than this, although lifted by its subject into a holy and solemn fact, consecrated and made peculiar by all that was consecrating and peculiar in the life and death of Jesus." In the life, my friends, as well as in the death, of Jesus; for to both do the broken body and the shed blood bear witness. The death of Christ here "shown forth," was the culmination and final expression of his life, and so both are associated with these simple symbols.

Or let us adopt the highest, the most mysterious, sacramental view of this Ordinance,—in which the celebration of the rite is associated with vital doctrines and the transaction of an awful miracle,—the change of the visible elements into the very body and blood of the Lord. In either case,—or in any interpretation which may run between these extremes,—it seems to me that the act done in remembrance of the Saviour is an essential condition of the Ordinance. And it seems to me also that, whatever may be the theoretical view, if the act be done in true and proper remembrance



of Jesus, he who partakes of these elements receives the real spiritual benefit of the service. It is to the suggestion of these words, then, — the words of the text, — that I shall confine my remarks in the remainder of this discourse, — “This do in remembrance of me.”

I proceed, then, to remark, that surely there was a great power of communion in the fulfilment of this injunction for those who actually heard it. To no others has it been given to realize just such a communion in partaking of the bread and the cup. For with that eating and drinking there must have blended the most tender personal recollections, — memories of past hours, fraught with instruction and with blessedness, — memories cherished by John, who lay on the bosom of Jesus, and by Peter, who denied his Master and was forgiven by him, — memories of the strange experiences, the new life, into which these humble followers had passed from the fisher’s boat and the receipt of custom. In a very real and a very powerful sense, with these remembrances must have been communion.

And there must have been a peculiar power in remembrance for many members of the early Christian communities. For, as they partook of the bread and the cup, they, too, had tender personal recollections, — recollections of actual contact and visible communication with Him who had ascended on high. These simple elements were brought before eyes that had themselves felt the pressure of His restoring hand, — eyes that had opened from blindness, — eyes that had looked up into that compassionate face through the dissolving mists of death, — or eyes filled with lighted tears, as He gave their sick and dying back to their arms in life and health once more. Hands that had been numb with palsy received these blessed symbols of their crucified Benefactor. Lepers whom His word had made clean, — mothers whose infants He had healed, — men whose distracted minds He had restored to peace, — all these found in the bread and in the cup, elements of tender and solemn remembrance. And so, I say again to them, that act of remembrance was, in a special sense, an act of communion.

But to us, also, and still down to the latest age of the Christian Church, — though not in such a vivid or special manner, — in the act of remembrance, there is the essence of communion.

But before proceeding to make a special application of this truth, let me call your at-

tention to the fact, that the form of the injunction is two fold: “*This do — in remembrance of me.*” *Doing* and *Remembrance* are blended in this injunction. I might, if I were disposed to take up this matter in a controversial way, have said that this very precept imports a command of our Saviour. But, as I have already suggested, I have no disposition to do this, and I should be sorry indeed to have any one before me come to the table of communion merely in obedience to a command, merely from constraint, or a sort of formal deference. There is no power in it, unless we are drawn by the magnetism of that almighty love which glowed in the Saviour’s breast and came from the Saviour’s heart. Nevertheless, here, I say, is this double form, “Do this, in remembrance of me,” and, my friends, the remembrance which is alluded to here, and, in fact, all kinds of remembrance, are something more than mere acts of recollection, something more than mere retrospects of the mind. A true remembrance combines recollection with the doing, and in the case of communion, even when we partake of these elements, there is not only a recollection, there is at least a spiritual act of the soul, if we partake of that communion with the proper and the true idea.

I trust I do not wander too far away from the immediate and peculiar sacredness of the injunction, by reminding you how much of the action of life ought to be done, and must be done, in remembrance. Life, as a process of conscious action, at least, consists, I repeat, of action and remembrance. We may say that a portion of man’s life is in anticipation; that is, in living in the future; that is, in calling up glowing images of years to come. But, my friends, while there is this era of hope, while there are these aspiring thoughts and fancies, all that they contemplate and all that they include does not yet constitute our actual life. Every step we take is by a process of more or less conscious reasoning. There is hardly such a thing as an unreflecting act. There may be an unconscious reflection, but I say every act has more or less of reasoning in it, and all reasoning is founded upon experience. Experience is the guide of action, in so far as our reason is concerned. We infer what is to be, from what has been; we infer the conclusion, from the premise which we hold. But if experience is the guide to action, remembrance is the essential element of experience. We must recollect, or evidently—it is a truism—our experience would be nothing; we should have no



experience in our minds. I say, therefore, all life, in reality, is remembrance; it is the recollection and the doing. Youth may seem to be the period of anticipation, and no doubt anticipation enters largely into the dreams of the young; but after all, even the young, I repeat, must act from what they remember. Each short, faltering step, each lisping word, remembered, enables them to walk and to speak more and more with the expression and the power of maturity. Again, in age, we may say that memory is failing, the windows of life are darkened, the fire is burning low; and it is true, to a great extent, that in age memory fails. But that is the memory of near events, of events that took place to-day, or took place yesterday. As we hurry, my friends, towards the gates of the citadel of life, we run rapidly by those who stand nearest to us, and think only of the past. We know how old age, as it were, discards, forgets, throws aside the immediate present and lives away back in the past. Old scenes, old incidents occupy the mind vividly. Is it not so with us all? Is it not so, my brethren, with those of us who are beginning to be upon the declining side of life? Upon this occasion, we have had a great deal of enjoyment. How much of that has been in recalling the past? We have looked into faces that bear the familiar stamp of years. We have looked through vistas of memory, and those memories have glorified to us this occasion. When we were young, when we were inspired with new life—we call it all back, and so far at least as the social pleasure of this occasion is concerned, it has indeed consisted largely in remembrance. Old age, I repeat, therefore, remembers, only it is a memory of the past, the distant, rather than of that which occurs immediately at hand.

It is true, again, that the details of memory escape us. How difficult it is to recollect without artificial aid, what we did a year, what we did a month ago, unless stamped upon the mind by some peculiar condition! And yet we know, every body knows, the memory does not lose, it only suspends its faculties. We know what a sudden and startling revival of incidents sometimes occurs. We know at particular crises, how the procession of events sweeps through the mind in one brief flash, and all life is condensed, as it were, into one bright moment of revelation, showing that memory is there, living, and requiring but the electric touch to bring all its power into action.

Again, life is largely in remembrance, and all true remembrance is that which is combined with action. What we anticipate is not substantial, it is not sure; and we are neither, in fact, if we obey our Savior's injunction, to anticipate the good or the evil—"Sufficient unto the day is the evil thereof." There is no life of anticipation that practically belongs to us, as conscious and spiritual beings, but our true life is remembrance—experience and action, step by step, as we press forward into the future. There may be a sense in which it is well for men to look forward and calculate with a prudent eye to discern what may come and what must come; but the highest and best action of life, I repeat, is action in remembrance; a remembrance which moves us, not only to recollect, but to do.

It is good for us to remember our sins and our mistakes—where we have violated the Divine law, where we have gone counter to the Divine will. Is it not healthy, up to a certain degree, for one to look back, and in the light of the interpreting conscience and the law of God behold his shortcomings and his follies? This must not be morbid, it must not run into vain regrets, it must not paralyze us for future action. There is a sense in which we should walk like John Bunyan's Pilgrim, when his pack rolls off, trusting God will forgive the past; but an element of wholesome moral discipline is the recollection of past sins and mistakes. There should also be a remembrance of the changes and uncertainties of life, that we hope not too largely, that we calculate not too surely, that we allow for what may come to break our purpose and to baffle our effort. And, above all, there should be a remembrance of the Divine goodness, of the Infinite Love that has tended us and guided us all our lives long.

But, my friends, this life ought to consist and must consist in remembrance and action. Ought we not to proceed from the highest point of view? At least, in all the conditions of our truest life, in all that comes out of our manhood and our womanhood, in all that appeals to our best faculties, our noblest conduct, ought we not to live in remembrance of Him who is the true life? Ought not our action to be in His spirit? Can there be any other rule? Can there be any question about that? I repeat, that it is remembrance of Christ's life that should consecrate and guide and determine, our highest and truest action. We can take no lesser standard, if we take that standard which is to guide us safely and

surely. Remember that Life is the true life — “the light that lighteth every man that cometh into the world,” a sanction, a guide and inspiration to your life and to my life. There is in it an element of divinity, to show us that all life is not materialistic and gross; that we are not limited to the objects of the senses, and bound in the fetters of the flesh. There is a divine life in Jesus to shed this divine inspiration into our own life, that it may be lifted up, purified and ennobled.

There is a point of interpretation in that life. For I hold that Christ alone interprets life; the mystery of life; the dark, sad passages that stream in here and there. Mysteries, my friends, that come down upon life as before long the cold and dark tempest will come sweeping down upon yonder beautiful sea. It will be tossed in wild commotion, and that which lies to-day sleeping, as it were, with an infant's sleep, shall be a wild, irresistible force, driving strong men and even navies to destruction. So ever and anon there breaks in upon life those incidents which we cannot explain, and which have their interpretation only through the life which is Jesus Christ. That life, which sets before us an interpretation of all life, a light shed upon its darkest passages, ought we not to remember it?

But that life is also a point of action. Christ's words are to guide us, remember. Who does not remember a mother's word of warning, a mother's kind injunction? Is not that a power through all coming time? Or a father's wise precepts; do not these guide and strengthen us? But, nearer than all words to guide us, to inspire us, is this example of Christ himself, this life of the Redeemer, to be the spirit and mould of our own lives. For, my friends, Christ filled out the circle of human experience. There is the wonderful thing in Jesus. We sometimes hear men in our rationalizing age tell us of the greatness and goodness and virtue of Socrates, and, on the whole, ascribing a little more excellence to Socrates than to Jesus. But, my friends, what fullness of life is there in Socrates? what power to touch the weak points of my soul in him? to lift me up and inspire me when I am cast down by my own passions, or when I am in darkness because of my own fears? I see one life, one great, sweet, tender life, that touches every experience of your life or mine. He who was tempted and yet resisted the tempter; He whose life was a life of toil, and

yet toil willingly rendered in the spirit of self-sacrifice; He who knelt in the Garden, in the agony of that great hour when the shadow of the Cross fell upon him, and prayed, prayed as any mother here might pray by the side of her gasping babe — prayed as any father might pray who sees the bolt of death falling upon those near to him — “Oh, Father, if it be thy will, let this cup pass from me!” Oh! how closely he touched us there! And yet, out of that sorrow and agony, so human, so sensitive, so tender, he rose to that sublime reliance — “Not my will, but thine be done!” the consummation, the whole of all human prayer! Is not that one point of our experience? All the circle of mortal sorrow, mortal need, mortal exposure is touched and filled by Him. Is there any other life like that? Do you find it anywhere else? Do you not find it here? Do you not find here in Him that life which all ages honor as the highest life? For there is another peculiarity about it, — that while some men have answered to the highest ideal, perhaps, of the Semitic mind, the Oriental mind, the Western mind, have been the representative men of their age, or of their peculiar locality, Christ is the life of all hearts and all minds, presents to all ages his own as the true ideal of humanity. Well, then, may we act in remembrance of Him, as our life's guide, our support, who touches and fills all our experience, and by his own example, gives the needed supply to all our wants.

The measure of that life who has filled? who has attained it? who has reached it? Who is there that has transcended the excellence of Jesus? Who pretends that anybody ever has transcended or reached that excellence? And therein is it fitted still to be the standard of our lives; for man is so constituted that he cannot rest satisfied with anything that is limited; he will fill up the absolutely measured circle. It must be that which is boundless in excellence, ever suggestive in its intimations, ever opening greater depths, loftier ideas — it is this alone which is suited to the condition of the human mind. Christ, therefore, as their constant, highest, unapproachable ideal, is the true guide and standard of human life.

But all this, you see, implies that remembrance is not a mere act of memory; it is an ingathering of Christ's own influence; it is a distribution, a precipitation of soul under that influence.

How shall we remember Christ? How do we remember the departed? What is true memory? What is the best memory to-day of



Barnes, and Richards, and Murray, and Ballou, and all those men whose names are worthily honored now? Merely to tell of what they were; merely to recount their deeds? No; to imitate them. With their zeal, their spirit, their love of truth, their ardent devotion, to go forth into the world.

You honor those you love as you imitate them; as your remembrance combines tender, honoring recollections and precipitation upon the line of their action, so that doing and remembering become one thing.

The remembrance of Jesus, my hearers, implies communion with Jesus, his indwelling spirit and presence, and as we commune with him, and receive that spirit, thus, *thus* is he truly remembered.

To whom does Jesus address these words? To the apostles? Undoubtedly. To the immediate disciples? Yes. But were they special? were they exclusive? were they words confined to those who sat in that upper guest chamber? They are words addressed to all down through the ages. From that upper room down to every human heart that needs Christ's consolation, to every human soul that needs his succor, come the words, "Do this in remembrance of me." To all for whom that sacrifice was made, to all for whom that love was set forth. If for you, Christ has uttered no word of truth, if for you Christ has wrought no work of love, if for you there is nothing consoling in what he said, if for you there is nothing inspiring or saving in what he did, — turn from these emblems — He is not your benefactor! But, oh! sons and daughters of humanity, where are you that you have never needed Christ's word of comfort or Christ's spirit of guidance and power? And wherever you are that need these, you are invited to do this in remembrance of Him. All are helped, all are blessed by this special act of communion, which recalls Christ to us so vividly. Not this formal act of communion alone. I am willing to say, that better are they who live in Christ's spirit, and try to walk in Christ's steps, though they never come to the table of communion, than those who come here coldly and formally, taking the symbols merely upon their lips, and turn away without the consecrating presence in their hearts. There is in truth a real presence, — not the material body of Christ in the broken bread, not his blood in that which is poured from the cup, but His presence in our souls, as we partake His quickening influence in our consciences and lives; and I say, better those who have

the spirit and not the form, than those who have the form and not the spirit. But we believe that this form itself is fraught and pregnant with the spirit of Christ; that in the contemplation of the life of tenderness, and beauty, and holiness, which is associated with it, our own lives themselves are lifted up and inspired.

Do this that you may truly remember Christ, in that remembrance which is not merely of recollection, but of action; is *doing* as well as *thinking*. Let all who will, come! We set up no barriers of definition before the heart that would come to the Lord's table in sincere and loving remembrance of him, because the lips of this believer do not and cannot pronounce our formula. We cannot say this is a Universalist, a Unitarian, a Presbyterian, or a Baptist table. *This is the Lord's table!* We dare not hedge it up with our formulas; we dare not seal it with our creed. It is open to all, by the free gift of Him whose life and death are represented there. All who will, come! The profane, the dissolute, do not want to come. But the poorest, weakest heart, that knows its guilt, that would come even like Mary, that it may touch that hand, or like the poor woman who would but cling to the hem of the garment, so that healing might flow through. Oh, you may best of all come. If any stay away, let it be those who are too good to come. Do not say you are not good enough to come. Those who are too good to come, let them go; those who are strong in themselves, let them go. But those who know how weak they are under temptation, and how often they fall in the battle of life, yet wish to rise and struggle on, you, for whom Christ peculiarly lived, for whom his word is peculiarly set forth, come! We can set up no barriers to exclude you here. "This do in remembrance of me." Not "of human doctrines concerning me." That is not the Master's requisition.

This is a memorial service; therefore it is not a service of mystery or gloom. It is not a trivial thing; it is not a thoughtless thing. Do you say that you cannot partake of the Lord's supper; that there is something about it that points us to serious life? It ought to point to a serious life. Life is serious. It has its tender joys, its blessed pleasures, but after all, the pith and core of life must be serious. If you are men and women living in the face of the realities of the world, living with every hour teeming with unknown possibilities, living frivolous, aimless lives, for that very



reason come, that your lives may be transmuted into a true, tender, holy seriousness. Not lightly, not frivolously, yet without gloom, let us partake of these elements, in remembrance of Christ.

I say, again, the weak, the sinful, all the more. The abandoned, the deluded,—men who are plunged deep in the world's cares, the world's pleasures, the world's business, the world's perplexity,—men whose hearts are heavy with the world's changes and trials, —to you, these words are addressed. Not merely to the saints, not merely to the white-robed, the immaculate and the pure, but to you, my toiling brethren, to you, my friends, bound on many of the strange experiences of life, to you these words make their solemn and their tender appeal.

Do this in remembrance of what He was and is,—in remembrance of what we should hope and aspire to be; for, ah! there is in the memory of Jesus, when it once enters into the human heart, a deep, an abiding power, that survives all others, and lingers when all other feelings seem to have passed away. You know the story of the old clergyman, who had gone far along in years, clear down in the vale of life; his faculties had failed him; his memory had gone, and he sat by his fireside in utter unconsciousness of those who were around him. Attempts were made to arouse him. The name of his son was mentioned: "I have no son." The name of some other dear one was mentioned: he recollected it not. The name of his little grandchild: "I have no darling." The name of the Lord Jesus Christ was mentioned, and the old man looked up, his eye lit with the fire with which in his younger years he had swept great congregations, his voice swelled with something of its old power, and he said, "Yes, oh, yes, *I do remember the Lord Jesus Christ!*" It is the deepest, most vital, most abiding memory of all; and therefore, because of its power in life, in all the experiences of life, do this in remembrance of Him.

My friends, I cannot close these remarks without reminding you of one or two points, as to which the spirit and suggestion of the words before us are peculiarly fitted to the present occasion.

This is especially a festival of remembrance. That word "remembrance" strikes the foremost chord of the present hour. We are here in remembrance of the work, the men, the results of a hundred years. There is nothing irreverent, I trust, in the comparison. We

think of the little congregation in the upper room in Jerusalem; — we think of the wide banyan tree of Christianity, that stretches from land to land, and from shore to shore. We think of the little band, with something of the same energy, — we admit the far narrower circle — that scattered the seed a hundred years ago; — we think of the glorious harvest that ripens before us to-day. And our work here to-day is a work of glad and thankful remembrance. But of what significance is this remembrance, of what practical power and value? It is a remembrance, if it is truly one, that will be expressed by *action*; a remembrance that is not merely formal, that is not merely sentimental, that is substantial and genuine, because it is to be in the form of *action*. We shall remember our past, we shall honor our past, as I have already suggested, as we imitate what was good in it, and honor it still more as we with faithfulness let our contribution of deeds and words and true lives tell upon the centuries to come.

We shall never, of course, participate in another Centenary — not in the body; but who knows that we shall not in spirit? We must. We shall touch that, we shall touch other generations for hundreds of years to come, by our faithful lives. By our devotion to the truth, by our contributions to the very elements that shall make that truth powerful and effectual, we shall touch that distant future. When, with this same ocean rolling before them, perhaps, and these same old scarred and wave-beaten rocks standing here, but we, lying long in our quiet rest, generations far ahead shall come, in God's providence, to celebrate the completion of other centenaries in our history as a sect and denomination, — we shall touch them, and we shall be happy if we are felt in their remembrance as those who are gone are felt in our remembrance. We are to conserve and imitate all that was true and worthy in their work; we are to welcome all that in the ever-unfolding process of time comes to us of better methods, of fresher views, of new duties.

Remembrance of the dead and of the departed — let it be a blessed remembrance. We do them honor to-day; but, my hearers, we do them honor as we honor their Master. The remembrance of this occasion, in its truest, profoundest, most sacred form, is that great, all-absorbing remembrance especially associated with the rite we are about to celebrate. Remembrance of *Him*, so that we do

His work, glorify His church, and advance His cause. We are here to-day announcing in simple words of grand and pregnant confession, that we believe in the Lord Jesus Christ. We are not ashamed to say it. To the philosophy of the age, with all its startling problems, to the proud spirit of the age, that seeks other guides and standards, or no standards at all, we say that we are followers of the Lord Jesus Christ. We honor Him and His work by this act; and to-day we confess Him our Lord and Master. By what more significant act could we confess Him than by this?

In our denominational and individual action as ministers and people, do this in remembrance of Jesus. Do this, that we may charge our hearts and our conduct with His truth, His spirit and His life. Charge them with His truth. We are to maintain and defend it. There is power in it. It is the only truth, it seems to me, that gives intellectual reconciliation to all things. It is the only truth that stands between the soul bowed down in superstition on the one hand and that dark and desolating materialism which lifts its cold and icy head on the other. It is the only power which reconciles what must be reconciled in God's world before there can be a mighty, triumphant Church—Reason and Faith—Devotion and Intellect—Science and Worship. We reconcile these, and we stand to-day, I verily believe, in our growing power, as that conservative, yet at the same time advancing sect, which combines the elements that shall reconcile the intellectual discrepancies of the time. I believe, my friends, (and I think more of this than I do of the other) that to us is given the great work of spiritual deliverance.

I mean, that to us is given the only power which can go down and save men—for our view of salvation is not deliverance from the fire or the purgatory of the future; it is deliverance from man's own sin and all the consequences of it, be they present or future. We believe the only power that can save men, lift them out of their sin, make them ashamed of sin, more than that, make them love goodness, is that full exhibition of divine love which comes in our truth of God's love for all the world. We have confidence that for the low slums of humanity, for the poor wafs and castaways, the harlot, the unclean, the shamed and despised, there is no power but the power that can come and say—"God lives for you; Christ died for you. Battered coin of God Almighty, there is something of

the Divine image and superscription there yet! Bandaged, swathed about with seven-fold cerements of sin, God's love shall work in your heart until you shall strip them from brow and lips, and stumble, like Lazarus, into a new and regenerated life." We believe in that, and we believe that to us is committed the power of salvation and redemption.

Then we are to work. Christ's spirit, the spirit of love, the spirit that belongs to these tables, embraces all as God's children. For, my friends, we say that all are to come here; and if we say this, let us remember that our work is to proclaim our truth. But while we are to stand for our views of God and Christ, we must remember there is something broader than that and more than that. It is a better work to make men Christians than to make men Universalists, for Universalism means merely this sectarian, peculiar view, which we believe to be true. There is a deeper church than the Universalist church, it is Christ's church; and remember that outside of all churches and creeds, there are thousands and hundreds of thousands, who have no fixed, definite views, who do not know exactly what they believe. They know one thing—that they believe in Christ. They want his love, they want to be helped, strengthened and guided. "Fight your theological battles," they say; "entrench yourselves upon your religious war-fields; we want to come to Christ and be helped and blessed." And if our faith is good for anything, it is going to be the faith that feeds them, that does not merely add members by name to our churches, but brings people in because we supply that for which they hunger and thirst, the truth and love of Jesus Christ. We must cherish in our hearts the love of Christ, and strive that in the hearts of others his love may be cherished. The end of all doctrine, all organizations, all creeds, all preaching, is to bring men to Christ, to make them to be like Him. Do this in remembrance of Him, that that remembrance may become assimilation and likeness. Become one with Him until that life shall become, as it were, an expression of the power of your own life; or, to use the language of the great apostle, until "Christ is formed within you."

That is the end of our denomination, our churches, our creeds,—to help to bring men into Christ's likeness. And we say this is done; men have reached heaven, and have reached the highest state which God appoints for them. Therefore it is false to say that we

hold up no penalties and no rewards. We admit that there are abundant penalties and abundant rewards. It is true that it is not the doctrine of rewards and punishments that to us furnishes the great sanction to a Christian life, but the desire to be like Christ, to attain to something of that likeness. That is what we aim for. This, independent of all external considerations, is to us the great result. Men are not to be scared to it by hell fire, nor drawn to it by gleams from heaven, but drawn by its own intrinsic excellence and worthiness. In a certain book we are told that the envoys of one of the most Christian kings were met in Palestine by a stately woman, bearing in one hand a vase of water, and in the other a brazier of burning coals. She was asked who she was, and what she had in her hands. "I am," she answered, "the Christian Religion, and I come with these burning coals to dry up the rivers of Paradise, and with these streams of water to quench the fires of hell, that henceforth mankind may love me for myself alone; may forsake sin and cleave to good, for the hate of sin and for the love of goodness." When we have brought men to do this, we have done our work and Christ's work,—a true remembrance of Him, which passes into every reproduction of life.

Therefore, my friends and brethren, for our public help and our private blessedness, for our hand work, our heart work, our life work, on this occasion of remembrance, this occasion that for us can never recur again, let all other remembrances recede,—let them not perish, let them rather be absorbed in that all-comprehending remembrance which embraces all. And in this confession of faith and love by which our souls here touch that spiritual reality which joins us to all that is worthy

and enduring in the past and the present, upon this occasion, when you commune in spirit with the great multitude of worthies who have lived and have gone, upon this occasion, which, I say, in its suggestions, oversweeps the few years that we can expect to remain here upon the earth, under any circumstances, and reaches out to communion with the congregation of redeemed humanity,—upon this occasion, let us make known our faith, let us express our love. We have met, let us part, in Christ. Oh, let us take this cup of divine love, let us take this bread, the broken body of our Lord, and let us, in this parting hour, with reverence, and love, and joy, obey that great and tender injunction, "THIS DO IN REMEMBRANCE OF ME!"

A scene of touching and solemn impressiveness followed, as the vast multitude, profoundly moved by the discourse to which they had listened, and the deep, tender and soul-thrilling emotions of the hour, partook of the Service of Remembrance. Rev. E. FISHER, D. D., of Canton, N. Y., and Rev. G. W. MONTGOMERY, of New York, officiated at the table, and Dr. Fisher delivered a brief address, at the close of which, he invoked the Divine benediction, and then the emblems of the broken body and shed blood of our Lord were carried through the tent by the deacons and several of the ministers present, and freely offered: "Whosoever will, let him come." During this service, Rev. GEO. W. MONTGOMERY, of Rochester, N. Y., addressed the congregation in a few remarks appropriate to the occasion, and the service was closed by the Doxology—"Praise God from whom all blessings flow."



# PROCEEDINGS IN COUNCIL.

The Convention met on Tuesday morning at the Universalist Church, and was called to order by Rev. J. G. Bartholemew, of Auburn, N. Y., President of the Convention last year.

Prayer was offered by Rev. J. H. Hartzell, D. D., of Albany, N. Y.

The roll of delegates was then read by the Permanent Secretary, Rev. Jas. M. Pullman, and a quorum answered to their names.

Mr. Crowell, of N. Y., moved that an informal ballot be taken for President.

This motion was lost, and a committee of five appointed by the Chair to retire and nominate a list of officers for the permanent organization of the Convention, as follows: Rev. Chas. H. Fluhrer, of N. Y.; Rev. W. H. Ryder, D. D., of Ill.; J. D. W. Joy, of Boston, Mass.; W. S. Johnson, of R. I.; and Rev. J. S. Cantwell, of Ohio.

This Committee soon after reported the following list of officers:

*President*, Hon. SIDNEY PERHAM, of Me.

*Vice President*, Rev. J. P. WESTON, D. D., of Illinois.

*Secretary*, Hon. N. H. HEMMUP, of Minn.

The report of the Committee was accepted, and the officers elected.

THE PRESIDENT, *pro tem*. I have the pleasure of introducing to the Convention the Hon. SIDNEY PERHAM, Governor elect of Maine, who will preside during the session.

## ADDRESS OF THE PRESIDENT.

*Members of the Convention*.—I return to you my grateful acknowledgments for this expression of your confidence, and, bespeaking your kind consideration and indulgence in the performance of the duties assigned me, I will accept the position.

It is with no ordinary pleasure that I extend to this vast audience of brothers and sisters in one common faith, coming up from almost all sections of this great country, and animated by a common spirit in the work which devolves upon a common cause, congratulations. You have come here to-day for the purpose of celebrating the one hundredth anniversary of our denominational existence. We have passed through scenes of trial, we have met disappointment, and we have achieved most glorious successes: and, standing as we stand to-day, with the road behind us over which we have passed,

at the one hundredth mile-stone of our great denominational progress, and walking forward to the highway in which we are to travel in the future, covered though it may be, to some extent, with doubt and mist, yet sufficiently discerned so that we may be able to know that it is onward and upward toward a higher life, and nearer to the throne of the Almighty, we come here to-day for mutual congratulations. We come not only for this purpose, but we come for the purpose of thanking Almighty God for the glorious successes which he has vouchsafed to the workers in this great cause. We have not come here entirely for the purpose of giving thanks and for the purpose of congratulations, but we are here to labor, we are here to work, and by the experience of the past, and the light which the present sheds around us, to lay deep those plans which we hope will achieve our success in the future.

It is, perhaps, not imputing too much of success to this denomination to say that no religious idea has ever taken such firm possession of the public mind in this country as the idea on which our denomination is based. The idea of the Fatherhood of God and the Brotherhood of Man, on which we are surely based, seems to have taken possession of the hearts and of the affections of the people of this country as no other denominational idea ever has.

But, as I said before, we have come here to work, and I am not here for the purpose of making a speech, but for the purpose of presiding over your deliberations, and aiding you, as far as I may be able, in the work before you. I am now ready to proceed to those duties.

MR. CROWELL, of N. Y. I move that the respective delegates be authorized to fill any vacancies that may exist in their delegations, and report them to the Secretary of the Convention.

Rev. Dr. BROOKS. The delegations are already empowered to do that, by the State Conventions. But whether they have been or not, this Convention has no power in the matter.

MR. CROWELL. If that is so, I withdraw the motion.

THE PRESIDENT. The first business in order is the appointment of the Standing Committees.

Hon. HORACE GREELEY. I should hope the committees would not be appointed until the roll of delegates is tolerably full. We may need some of

those very delegates whose names have not yet been recorded. I know there are several delegates from my State who are here whose names are not on that roll, and I should be glad if the Standing Committees could wait until we were quite sure that we had not sham delegates, but a roll of delegates actually present.

The SECRETARY. The law is imperative, and cannot be altered: "Each State Convention shall be requested to return to the Permanent Secretary of the General Convention previous to each annual session thereof the names of its delegates thereto. In case of a failure to do so, no delegate from the State Convention shall be admitted to a seat in the General Convention until the same shall be fully organized."

The PRESIDENT. The next business would seem to be the appointment of the Committee on Elections.

That Committee was appointed as follows: Rev. Chas. H. Fluhrer, of N. Y.; Laurel Beeby, of Ohio; Gen. M. R. W. Wallace, of Ill.

A Committee on Religious Services was also appointed, consisting of Rev. Dr. Saxe, of N. Y.; Rev. Dr. Miner, of Mass.; and Richard Eddy, of Gloucester.

The Committee reported that arrangements had been made for a series of religious meetings during the session of the Convention, stating the times and places, and the report was accepted.

On motion of Hon. A. Johnson, of Washington, a committee was appointed to reserve the requisite number of seats at the Tent for the accommodation of the delegates.

The Convention then adjourned, to meet at the Tent at 2 1-2 o'clock.

AFTERNOON SESSION. The afternoon session was held in the great Tent, which was very well filled, some three thousand persons being present. Seats were reserved for the delegates in front of the platform, in order that the business of the session might be more conveniently transacted, and the speakers more readily heard by those who were called upon to act on the several questions presented for consideration.

The Convention was called to order at 3 1-4 o'clock, by the President, and Rev. Mr. Fluhrer, Chairman of the Committee on Elections, reported an additional list of delegates, including two from the society at Baltimore.

A motion was made to accept the report, whereupon Dr. Brooks moved to amend, that the report be accepted, except so far as it related to the Baltimore delegation. He said he proposed to raise the question whether a single society should be represented by as large a number as the State delegation of Rhode Island, for instance.

The amendment was carried, and the report, so far as it related to other than the Baltimore delegates, accepted.

Hon. HORACE GREELEY. I move to accept that portion of the report which relates to the Baltimore delegates. It is not their fault that there are no more Universalists in the State of Maryland.

Dr. BROOKS. It is not the fault of our friends in Baltimore that there are no more Universalists in Maryland, but inasmuch as there are no more Universalists in Maryland, I think they must, in justice, submit to a limitation of their representation. I should be very glad to see Maryland largely represented here, but it would be clearly unjust to allow one single society to be represented by a delegation as large as comes to us from the State of Rhode Island, and from several other States. I was about to move, when Mr. Greeley's motion was made, to recommit the report to the committee, with instructions to report the admission of one delegate but as there is another motion before the house, I will wait till that is disposed of.

Mr. R. BLAKELY, of Minnesota. I call for the reading of the Constitution in regard to what constitutes membership of the Convention.

The Secretary read as follows from Art. III. of the Constitution:

"In those States and Territories of the United States, and in the Foreign States and Provinces, where no conventions have been organized, the General Convention shall exercise the same jurisdiction over the associations, societies, churches and clergymen therein, who may seek and obtain its fellowship, as is or may be exercised by State Conventions, where they exist; and such special jurisdiction shall continue until a convention shall be organized in such State or Territory. And during the continuance of such special jurisdiction, every State and Territory so subject shall be entitled to representation in this body by one Clerical and two Lay Delegates."

Dr. BROOKS. I was aware that that was a provision of our Constitution, but it seemed to me clearly the spirit and purpose of that article to provide for a representation of unorganized Universalist societies and churches, but not to provide that a single society should be entitled to full representation. Under that rule, no matter if there are only half a dozen persons in the Territory of Nebraska, for instance, without forming a society, they could come up here with a full delegation. It seems to me that would be clearly unjust; and it is in view of that proper discrimination, as it seems to me, that I raised the point I did, only speaking as the voice of many brethren around me.

Mr. GREELEY. If it is desirable to amend the Constitution, we will take that up in order, but



here is a delegation in exact accordance with our rules. I move that the delegation be admitted.

Dr. Brooks. I do not wish to occupy the time, but that is just the point I make, that this is not in accordance with the purpose of our rules, however it may be in accordance with the seeming letter of the rule; and it is only in view of that fact that I made the statement.

The question was then put, and Mr. Greeley's motion carried.

The Chair then announced the following Assistant Secretaries: Rev. E. L. Rexford, of Ohio, and Rev. J. Smith Dodge, Jr., of Conn., who were accepted by the Convention.

The Committee on Nominations was also announced, and accepted, as follows: R. Blakely, Minnesota; Rev. H. W. Rugg, Rhode Island; F. S. Boas, Penn.

The Report of the Board of Trustees was then read by Rev. J. M. Pullman, Permanent Secretary.

Mr. Joy, of Boston, moved the reference of the report to a committee of five. Carried.

Mr. D. L. Holden, Permanent Treasurer, then read his report.

On motion, the report was referred to an Auditing Committee.

The report of the Committee on the Missionary Army was then read by D. L. HOLDEN, Chairman of the Committee.

On motion, the report was referred to the Committee to be appointed on the report of the Trustees.

The General Secretary's report was then read by Rev. Asa Saxe, D. D.

This report was referred to the same committee.

The Chair announced the following as the committee to take into consideration the Report of the Trustees and other reports: Bro. J. D. W. Joy, Mass.; Bro. T. E. G. Pettingill, District of Columbia; Rev. G. W. Lawrence, Wisconsin; Bro. F. J. Waldo, Ind.; Bro. John Field, Ohio.

The Auditing Committee was also announced as follows: Bro. S. A. Briggs, Ill.; Gen. S. F. Hersey, Me.; Bro. B. F. Romaine, N. Y.

Rev. J. M. Pullman stated that he had received official notice of the ratification of the amendment to the Constitution adopted at the last convention from only six States, and as the rule required the ratification by ten States, the amendment has not been adopted.

Rev. Dr. MINER. I rise to inquire whether the report now made by the Permanent Secretary kills the amendment, or will a reconsideration of the question by state conventions at their next sessions to the number of ten in all, adopt the amendment? Is there any provision touching that point?

Rev. Mr. PULLMAN. The rule is this: "Additions, alterations or amendments may be made to this Constitution by a vote of two-thirds of the members present in national session, provided the same shall be approved by a majority of the State Conventions at their meetings next following such action of said body."

Rev. Mr. Fluhrer, from the Committee on Elections, reported some additional delegates, and the report was accepted.

Rev. J. G. BARTHOLOMEW, of Auburn, N. Y., moved that the reports on the State of the Church, on Education and on Sunday Schools, be made the special order for to-morrow afternoon. Carried.

Mr. Joy, of Boston, called for the report of the Committee on Revision of the Constitution, and suggested that, as it was in print, it might be reported by its title, distributed among the members, and assigned for some time to-morrow.

Dr. Brooks, Chairman of the Committee, submitted the report in the form suggested, and said he had been looking over the programme, and did not see any place where the report could be brought in, unless a special session was held this evening, or the Convention met early to-morrow morning.

Mr. Greeley moved that the Convention meet to-morrow morning, at 8 o'clock, at the Universalist Church, for the purpose of considering the report.

A motion was made to amend by changing the place of meeting to the Tent, which, after some little debate, was rejected, and the original motion passed.

Mr. GREELEY. I desire to give notice that, when in order, I shall ask the Convention to consider this resolution:

*Resolved*, As the judgment of this Convention, that the Murray Fund should be raised to the full amount of \$200,000, before our efforts in its behalf are relaxed, and should never be dissipated or diminished, but that it should be sacredly set apart as the foundation of a Universalist Publishing House, after the general plan of the Methodist Book Concern.

The Chair then announced the Committee on Unfinished Business as follows: Rev. J. M. Pullman, of New York; Bro. Charles Foster, Mass.; Rev. E. L. Rexford, Ohio.

Rev. Dr. Saxe, from the Committee, reported the order of proceedings for to-morrow, in accordance with the printed programme, except so far as modified by the action of the Convention in voting to meet at 8 o'clock for the purpose of acting on the report of the Committee on Revision of the Constitution. The report was accepted.

The resolution read by Mr. Greeley was then called up, and that gentleman addressed the Convention. He said:

*Mr. President*—The resolution which I have submitted to the Convention conditionally, and which I now offer for consideration and reference to a



Committee, relates to the disposition only of the \$200,000 fund. We have raised this year, or shall raise, something like a million of dollars, whereof \$800,000 are devoted to local purposes. I am very anxious that this \$200,000 fund shall in no manner be frittered away, that it shall answer a permanent purpose, and that that purpose shall be such as to bring our views more distinctly and more generally before the public than I think they have yet been brought. I do not feel that our periodicals and our literature command the attention of people outside of our denomination so much either as they ought to do or as they might do. For instance, suppose we had a series of from twelve to twenty-four tracts, not merely fly-leaves, as too many tracts are, but tracts of from twelve to forty-eight pages, explaining and enforcing our views of Scripture truth, and our ideas with regard to the Divine government, as such men as there are among us, such men as our leading men are, would be able to explain and enforce them. If we had a number of such tracts, and then offices in every State, and so far as we are able, in every city, for the distribution of those tracts, at cost, not attempting to give them away, but saying to our friends, "Here are the best statements we are able to make of our doctrines and our views; you can be supplied with them at cost, whether you want a dozen or a hundred of these tracts," these tracts handed to your neighbors in exchange for their own, or in answer to their inquiries, would enable the general public to understand our views much better than they do now. Then we have books, which in my view are very important, not now accessible. For instance, Mr. Balfour's "Inquiries." I asked the other day where I could find them, and was answered, "They are entirely out of print." It seems to me that we need to have this and other works of Biblical criticism, which explain points that are not easily comprehensible, by persons who only read the received translation. — not perhaps in great numbers, but they should be always on hand. In my judgment, the Methodist denomination is to-day nearly twice as large as it would have been, had it not been for the Methodist Book Concern, where any person who wishes to know what Methodist views are, as presented by their standard authors, on any important subject, can go and find the right book, at a moderate price. I believe the Methodist denomination, for which I have great respect, nay, for which I have admiration, has pushed itself upon public attention, has challenged and commanded public regard, by its publications, even more than by its excellent system of ministerial appointment and re-election.

Now, such a Publication House we might have. This Murray fund will be a much larger founda-

tion for it than was had by the Methodist Book Concern, in its origin. If we could apply it as the basis, as the nucleus of a great Publication Office, under the direction of eminent laymen as well as clergymen, who had a knowledge of business and of publishing, I believe we could make that sum, without any diminution of its amount, do a very important and necessary work. A friend says this fund is intended for education and for missionary work. I answer that publishing provides for both education and missionary work, and I greatly desire that when we have raised the \$200,000, as I trust we shall before the end of this year, for the general purpose of advancing our doctrines, we shall put that fund in the shape where it will most extensively and most effectively commend our views to the attention, and I hope, also, to the approbation, of the general public, who are now to a very small extent only, reached by our views. There is a very large amount of acquiescence in our views by men who do not know or even do not believe that the Scriptures teach them; the spirit of the age tends towards that acceptance; but a Scriptural and intelligent knowledge of the foundations whereon we rest our views is almost entirely confined to the Universalist denomination. I would have it otherwise. I would have those views as perfectly understood and as perfectly commended as our means will allow.

I think a plan such as I have rudely outlined would command the attention of many thousands now who do not hear from us, and for that reason I trust this resolution will be referred to some appropriate committee, to present it for action in such shape as will make it acceptable to the great body of this Convention.

A suggestion was made by a delegate that the resolution be referred to the committee having under consideration the report of the Trustees.

Rev. Dr. Chapin. That committee already has a great deal of work to do.

A motion was made that the resolution be referred to a special committee of five.

Rev. Dr. Miner. There is great force in the suggestion of Dr. Chapin, that the committee to whom the documents which have been read were referred, will have a great deal of business on hand; but there is this circumstance to be remembered, that this very business is in part the disposition of the funds to which Mr. Greeley refers. I could have wished that the whole subject of Convention action, including the disposition of the fund, and therefore substantially including the subject-matter of Mr. Greeley's resolution, might have been placed in the hands of one committee. We should then have one plan, and not two, to overthrow or adopt. Of course, the committee must consider the whole subject-matter, and they must act and present some report thereon.

Mr. Greeley. So far as I am concerned, I very gladly accede to its reference to that committee.

Rev. Dr. Chapin. I withdraw my suggestion. I made it with no other purpose in the world except to relieve that committee.

Rev. Dr. Miner. I think, while it might relieve the committee, on the one hand, it might, on the other, burden the Convention with unnecessary points of discussion.

The motion to refer to a special committee was lost, and the resolution referred to the committee on Report of Trustees.

On motion of Mr. Joy, it was voted that the committee be enlarged by the addition of four members.

The President said he would announce the additional names in the morning, and the Convention adjourned to meet at 8 o'clock on Wednesday at the Universalist Church.

We pass over the details of the long and not altogether enlivening debate on the report of the Committee on Revision of the Constitution. It is sufficient in this place to say, that although it consumed most of the time allotted to the sessions of the Council, and necessitated the derangement of the order of service previously determined upon, it resulted in the final disposition of the matter by the adoption of the entire report, with some important modifications and amendments. When the document comes to us corrected, and under the seal of the Secretary of the Convention, we shall print it entire.

Of the things done in the Council which we have not before reported and of which it is important to preserve a record, we mention the following. After the reference of Mr. Greeley's resolution there were added to the committee, Hon. Horace Greeley, Latimer W. Ballou, of R. I., C. R. Moor, of Me., and Hon. G. F. Mason, of Penn.

On Thursday, after the Constitution had been disposed of, the Committee on Elections reported the following standing committees:

On the State of the Church — Rev. Giles Bailey, of Pennsylvania, Rev. N. S. Sage, of Indiana, Charles O. Ballou, of New Hampshire.

On Education — Rev. S. H. McClester, of New Hampshire, Rev. A. Kent, of Maryland, and Henry Bandy, of Ohio.

On Sabbath Schools — Rev. J. G. Adams of Massachusetts, Charles Russel of Pennsylvania, and Rev. H. W. Rugg, of Rhode Island.

On Complaints, &c. — General S. F. Hersey, of Maine, Rev. A. W. Mason, of Michigan, and Hon. E. Trask, of Massachusetts.

Rev. E. G. Brooks, D. D., of Pennsylvania, Hon. W. T. Parker of New Hampshire, H. D. Williams of Massachusetts and S. A. Briggs of Illinois, were added to the Board of Trustees.

Rev. R. H. Pullman of Illinois was elected to preach the Annual Sermon at Philadelphia next year, with Rev. C. A. Skinner of Connecticut as alternate.

The Centenary Committee were continued in existence for the ensuing year, with the privilege of postponing their report till they have completed their work.

On motion of Rev. Dr. Brooks, Rev. Messrs. Fisher, Ballou and Eddy and others were requested to prepare biographies of some of the early founders of Universalism in this country, with the view of some publisher issuing them in one volume.

On motion of Mr. Potter, a vote of thanks was passed to Rev. Dr. Miner, for his able discourse of yesterday.

On motion of Rev. A. St. John Chambré, a vote of thanks was returned to the citizens of Gloucester and others who had accommodated members of the Convention.

Mr. J. D. W. Joy, of Mass., submitted the Report of the Committee on the General Secretary's Report, the Resolution of Mr. Greeley and the Report of the Board of Trustees. It is as follows:

GLOUCESTER, Sept. 22, 1870.

*To the General Convention of Universalists in the United States;*

BRETHREN: The Committee to whom was referred the "Report of the Board of Trustees," embracing reports of the Committee on the Missionary Army, and the General Secretary's Report, submit their report.

The labors of the Board of Trustees, of the Permanent Secretary, of the General Secretary, and of Mr. H. B. Metcalf, are entitled to the grateful recognition of the Convention. In place of the customary resolutions in acknowledgment of such services, we deem this formal notice of their efficient services during the past year as sufficient.

The operations of the Board during the year we commend to your approval. The continuance of the Convention Scholarships we most heartily endorse, as well as the importance of sustaining the system of obtaining funds by the missionary boxes. The Washington church movement should be sustained, and receive all the aid that can be given it; but first, and of greatest importance, is the completion of the Murray Fund. It is therefore recommended that the receipts from the missionary boxes at the opening of January, 1871, be added to the Fund, and the income from this source thereafter be used for the general expenses of the Convention; it is also recommended that the reassessment of the quotas among the states by the Board of Trustees, as proposed by the General Secretary, be adopted, and that the work be vigorously continued until



the Murray Fund is fully established, all receipts, except as herein provided, and those specially donated, to be added to said Fund.

It is deemed wise that the Board of Trustees should enter upon no new enterprise until the means accumulating from the income of the Murray Fund and from other sources shall free the Convention from debt, and that the Board be authorized to contract loans for the purposes of liquidating existing obligations, and for continuing the work of the year ensuing.

It is earnestly recommended that the Fund be not only as rapidly secured as possible, but that it be as promptly invested.

It is important that a more detailed summary of receipts and disbursements should be presented in future reports of the officers of the Convention.

The Permanent Secretary should be permitted to amend the Report of the Board of Trustees by adding the Statistics which he has made up, and the General Secretary should have the privilege of completing his financial statement to the date of the publication of the minutes and reports.

The Convention have received a request from the Committee of Investment appointed by the Board of Trustees, to consider the following proposition, viz.—

“Whereas no provision has been made for the defraying the expenses of raising and collecting the Murray Fund, and whereas the same are a proper charge upon that Fund,

*Resolved*, That the Trustees of the Convention be authorized to adjust and pay said expenses, whether the same shall have been heretofore, or may be hereafter increased (when they shall be ascertained and properly vouched), out of the gross proceeds of said Fund.

Due consideration has been given to this request, both because of its source and of the importance of the subject-matter presented, but we cannot recommend the proposition to your favorable consideration, deeming that all monies paid into the Treasury of the General Convention for the Murray Fund, should be held sacred from diminution in any manner, and that the expenses incident to the raising of the fund should be paid in the manner which we have herein indicated.

The resolve presented by Hon. Horace Greeley (a member of the committee), and referred to us is as follows, viz.:

*Resolved*, As the judgment of this Convention, that the Murray Fund should be raised to the full amount of \$200,000 before our efforts in its behalf are relaxed, and that it should never be dissipated nor diverted, but that it should be sacredly devoted to the foundation of a Universalist Publishing House after the general plan of the Methodist Book Concern.

While we are deeply impressed with the need of a freer distribution of our literature, and most heartily endorse the views presented by Mr. Greeley when offering the resolution, we cannot recommend the adoption of the proposition.

By the plan of the Centenary Committee endorsed by the last convention, the income of the Murray Fund is pledged as follows, viz.: “In aid of theological students, the distribution of Universalist literature, church extension and the missionary cause.” Any diversion of the income to the establishment of a Publishing House, or to any one of these objects exclusively, would not be in accordance with the plan upon which the Fund has been raised, and the trust imposed on the Convention by the terms upon which the Fund has been secured, would not be faithfully carried out. But there is another reason for our views. By a portion of the plan for centenary work this object is commended to the liberality of our people, to wit, “A Publication Fund, or Fund divorced from private interests, and conducted for the pecuniary benefits of the church.” This has already received attention. For donations of no inconsiderable amount have been made to existing publishing houses, and they will be largely increased as soon as the Murray Fund has been raised and the field is clear for this special interest. We feel that the result sought by the mover, desirable as it is, will find a more speedy realization under the auspices of the established Publishing Houses than by any new method or organization.

The committee are unanimous in this report, except in regard to the last portion. To this Mr. Greeley and F. J. Waldo do not agree.

For the Committee,

JOHN D. W. JOY, *Chairman*.

COMMITTEE: John D. W. Joy, Mass.; Hon. Horace Greeley, N. Y.; Rev. G. W. Lawrence, Wis.; T. E. G. Pettingill, D. C.; F. J. Waldo, Ind.; John Field, Ohio; L. W. Ballou, R. I.; Hon. G. F. Mason, Penn.; Rev. C. R. Moor, Me.

A concluding session of the Council was held in the vestry-room of the Congregational church on Thursday evening, Dr. J. P. Weston in the Chair. The time was mostly spent in listening to and correcting the minutes of the session. The only action of importance was the appointment of the Rev. J. M. Pullman and the Rev. A. St. John Chambre, a committee to attend the next meeting of the American Unitarian Conference, and present the fraternal greetings of the Universalist body. After appropriate remarks by the President and a prayer by the Rev. Dr. Ryder, the Convention adjourned to meet in Philadelphia in September, 1871.



## List of Delegates.

The special and historic importance of the occasion has led us to take especial pains to get and lay before our readers a complete and accurate list of the Delegates. The following, copied from the Roll of the Convention and corrected by the Permanent Secretary, may be depended on as full and exact.

MAINE.—S. F. Hersey, *Pres. State Convention*: Rev. C. Weston, *Sec'y. S. C.*; Revs. A. Battles, J. C. Snow, W. E. Gibbs, C. R. Moor. Hon. Sidney Perham, Hon. I. Washburn, Jr., R. Dresser, J. Wakefield, L. L. Wadsworth, Jr.

NEW HAMPSHIRE—Chas. O. Ballou, *Pres.* Rev. S. H. McCollester, *Sec'y.*; Rev. L. Willis, Hon. Wm. T. Parker, Joel C. Danforth.

VERMONT—Rev. J. H. Farnsworth, *Pres.* Rev. Geo. S. Guernsey, *Sec'y.* Rev. Eli Ballou, D. D., Rev. J. T. Powers, Russel S. Taft, Harvey Tilden, A. L. Robinson, S. G. Haskins.

MASSACHUSETTS—Rev. A. St. John Chambré, *Pres.* Rev. Chas J. White, *Sec'y.* Revs. A. A. Miner, D. D., I. M. Atwood, B. V. Stevenson, G. J. Sanger, F. Magwire. J. G. Peabody, Nath'l. Hinckley, Joseph Day, Chas. Foster, Sam'l Porter, Wm. H. Ireland, Wm. C. Barnes, J. D. W. Joy, Chas. F. Potter, Thos. G. Frothingham.

RHODE ISLAND—Chas. E. Carpenter, *Pres.* Wm. S. Johnson, *Sec'y.*, Rev. H. W. Rugg. Olney Arnold, L. W. Ballou.

CONNECTICUT—Rev. Chas A. Skinner, *Pres.* Rev. Cyrus H. Fay. Hon. S. C. Hubbard, D. C. Gately.

NEW YORK—E. W. Crowell, *Pres.* Rev. A. A. Thayer, *Sec'y.* A. Saxe, D. D., E. H. Chapin, D. D.,

Revs. J. G. Bartholomew, Chas. Fluhrer, E. Fisher, D. D. Solomon Drullard, Josiah Barber, Hon. Horace Greeley, H. F. Zahm, H. H. Darling, Benj. F. Romaine, S. G. Guernsey, W. P. Robinson.

NEW JERSEY—Jacob Birdsall, *Pres.*, Rev. B. L. Bennett. Joshua R. Norton, Francis Mackin.

PENNSYLVANIA—Lewis Briner, *Pres.*, Henry E. Busch, *Sec'y.* Rev. E. G. Brooks, D. D. Gordon F. Mason, Fred'k. S. Boas.

OHIO—J. Q. A. Tresize, *Pres.* Rev. E. L. Rexford, *Sec'y.* Rev. J. S. Cantwell, Rev. H. L. Canfield. W. H. Pinney, H. B. Kelsey, Fred'k. Sears, Laurel Beeby, W. H. Johnson.

MICHIGAN—Rev. J. Straub. E. W. Dart, G. W. Kennedy.

INDIANA—Rev. N. S. Sage, Rev. Marion Crossley. Paul R. Kendall, Ezra Bourne, F. J. Waldo.

ILLINOIS—Rev. T. H. Tabor, *Sec'y.* W. H. Ryder, D. D., J. P. Weston, D. D. G. W. Higgins S. A. Briggs, A. Knowles, Gen. M. R. M. Wallace.

WISCONSIN—Rev. J. Britton, *Sec'y.* Rev. G. W. Lawrence. A. R. R. Butler, Peter Davy.

IOWA—Rev. Augusta J. Chapin, Rev. E. A. Vancise, Rev. W. W. Merrit.

MINNESOTA—Hon. N. H. Hemiup, *Sec'y.* Rev. J. Marvin. R. Blakely.

KANSAS—F. Gleason.

MISSOURI—Rev. Stephen Hull.

WEST VIRGINIA—Jas. L. Fanagan, *Sec'y.* H. C. McWhorter.

DIST. COLUMBIA—Alonzo Johnson, T. E. G. Pettengill.

MARYLAND—Rev. Alex. Kent. Jas. B. McNeal.

## Ministers Present.

## MAINE—21.

J. H. Amies,	Lewiston,
A. Battles,	Bangor,
S. S. Davis,	E. Eddington,
W. A. Drew,	Augusta,
W. R. French,	Brunswick,
W. E. Gibbs,	Portland,
A. Gunnison,	Bath,
N. Gunnison,	Dexter,
W. W. Lovejoy,	Orono,
C. R. Moor,	Augusta,
L. F. McKinney,	Bridgton,
H. C. Munson,	Turner,
J. M. Paine	Gardiner,
G. W. Quinby,	Augusta,
S. B. Rawson,	Machias,
J. O. Skinner	Waterville,
W. Sisson,	Stockton,
J. C. Snow,	Stevens Plains,
Z. Thompson,	Mechanic Falls,
O. F. Van Cise,	Auburn,
A. J. Weaver,	Biddeford.

## NEW HAMPSHIRE—11.

G. W. Bicknell,	Portsmouth,
T. Borden,	Manchester,
W. J. Crosley,	East Jaffrey,
S. S. Fletcher,	Exeter,
E. Hewitt,	Dover,
S. Laws,	Marlboro,
J. B. Morse,	Hanover,
S. H. McCollester,	Nashua,
E. Read,	Alstead,
L. L. Record,	Marlboro,
B. M. Tillotson,	Manchester.

## VERMONT—18.

G. W. Bailey,	Morrisville,
Eli Ballou, D. D.,	Montpelier,
H. F. Ballou,	Wilmington,
J. B. Baldwin,	Randolph,
F. S. Bliss,	Barre,

J. Eastwood,  
J. H. Farnsworth,  
E. S. Foster,  
J. Gregory,  
G. S. Guernsey,  
G. M. Harmon,  
M. H. Harris,  
J. T. Powers,  
M. Powers,  
Q. H. Shinn,  
R. T. Sawyer,  
L. Warren,  
J. H. Willis,

Brattleboro,  
Springfield,  
Chester,  
Northfield,  
Rochester,  
Rochester,  
Brattleboro,  
Ludlow,  
West Concord,  
Gaysville,  
Cavendish,  
N. Montpelier,  
Jacksonville.

## MASSACHUSETTS — 95.

J. G. Adams,  
R. P. Ambler,  
J. P. Atkinson,  
I. M. Atwood,  
J. Baker,  
Z. Baker,  
W. Bell,  
L. L. Briggs,  
C. W. Biddle,  
R. A. Ballou,  
B. F. Bowles,  
M. B. Ballou,  
A. Bosserman,  
S. Beal,  
R. M. Byram,  
C. A. Bradley,  
J. H. Chapin,  
H. I. Cushman,  
E. L. Conger,  
J. Crehore,  
A. St. J. Chambré  
H. Closson,  
E. W. Coffin,  
C. C. Clark,  
G. L. Demarest,  
E. Davis,  
J. E. Davenport,  
C. Damon,  
T. L. Dean,  
R. Eddy,  
S. Ellis,  
J. N. Emery,  
F. C. Flint,  
J. G. Forman,  
E. Francis,  
T. G. Farnsworth,  
J. H. Green,  
T. J. Greenwood,  
W. W. Hayward,  
A. B. Hervey,  
G. Hill,  
W. Hooper,  
G. F. Jenks,  
J. E. Johnson,  
I. C. Knowlton,  
J. J. Lewis,  
C. H. Leonard,  
J. H. Little,  
D. P. Livermore,  
V. Lincoln,  
F. Magwire,  
A. A. Miner, D.D.,  
J. H. Moore,  
H. W. Morse,  
H. R. Nye,  
L. R. Paige, D.D.,  
E. A. Perry,  
G. W. Perry,  
J. D. Pierce,

Lowell,  
Medford,  
Boston,  
No. Bridgewater,  
S. Weymouth,  
Worcester,  
Boston,  
Boston,  
Lynn,  
Boston,  
Cambridgeport,  
Stoughton,  
Plymouth,  
Westminister,  
Charlestown,  
Methuen,  
Boston,  
Boston,  
Taunton,  
Fitchburg,  
Stoughton,  
Gardner,  
Orange,  
W. Townsend,  
Milford,  
W. Acton,  
Chicopee,  
Haverhill,  
W. Haverhill,  
Gloucester,  
Salem,  
Melrose,  
Southbridge,  
Lynn,  
Cambridge,  
Waltham,  
Boston,  
Malden,  
Wakefield,  
Peabody,  
S. Dedham,  
Chatham,  
Orleans,  
Allston,  
New Bedford,  
S. Boston,  
College Hill,  
Foxboro,  
Melrose,  
Yarmouthport,  
E. Cambridge,  
Boston,  
Warren,  
Lowell,  
Springfield,  
Cambridgeport,  
W. Scituate,  
Lynn,  
N. Attleboro,

J. F. Powers,  
W. F. Potter,  
R. S. Pope,  
A. J. Patterson,  
G. Proctor,  
B. K. Russ,  
W. H. Ryder,  
G. J. Sanger,  
T. E. St. John,  
T. J. Sawyer, D.D.,  
C. E. Sawyer,  
E. Smiley,  
W. A. Start,  
A. Scott,  
B. Smith,  
G. W. Skinner,  
W. R. Shipman,  
B. V. Stevenson,  
T. B. Thayer, D.D.,  
W. G. Tousey,  
E. Thompson,  
R. Tomlinson,  
J. J. Twiss,  
C. E. Tucker,  
A. Tyler,  
J. M. Usher,  
G. H. Vibbert,  
R. C. Waltham,  
G. S. Weaver,  
W. W. Wilson,  
J. V. Wilson,  
C. J. White,  
B. Whittemore, D.D.,  
G. W. Whitney,  
Q. Whitney,  
N. R. Wright,

Malden,  
Wakefield,  
Hyannis,  
Boston Highlands,  
Fitchburg,  
Somerville,  
College Hill,  
Danvers,  
Worcester,  
College Hill,  
Abington.  
Charlton,  
N. Cambridge,  
N. Orange,  
Boston,  
Quincy,  
College Hill,  
Shelburne Falls,  
Boston,  
Chelsea,  
E. Walpole,  
Plymouth,  
Lowell,  
Marblehead,  
Worcester,  
Boston,  
Rockport,  
Boston,  
Lawrence,  
Shirley,  
Brookfield,  
E. Boston,  
Lancaster,  
Beverly,  
So. Adams,  
W. Amesbury.

## RHODE ISLAND — 3.

E. H. Capen,  
M. Goodrich,  
H. W. Rugg,

Providence,  
Pawtucket,  
Providence.

## CONNECTICUT — 10.

F. S. Bacon,  
O. Brown,  
J. S. Dodge, Jr.,  
S. A. Davis,  
C. F. Elliot,  
C. H. Fay,  
P. A. Hanaford,  
W. G. Haskell,  
A. Norwood,  
C. A. Skinner,

Middletown,  
Bridgeport,  
Stamford,  
Hartford,  
Waterbury,  
Middletown,  
New Haven,  
Danbury,  
Meriden,  
Hartford.

## NEW YORK — 34.

J. M. Bailey,  
D. Ballou,  
J. G. Bartholomew,  
E. C. Bolles,  
L. M. Burrington,  
E. H. Chapin, D.D.,  
O. Cone,  
T. D. Cook,  
G. H. Emerson,  
C. Fluhrer,  
E. Fisher, D.D.,  
R. Fisk, D.D.,  
L. J. Fletcher,  
E. M. Grant,  
W. H. Harrington,  
E. Hathaway,  
G. P. Hibbard,  
J. H. Hartzell, D.D.,  
H. Jewell,

Rochester,  
Utica,  
Auburn,  
Brooklyn,  
Troy,  
New York,  
Canton,  
Utica,  
New York,  
New York,  
Canton,  
Canton,  
Buffalo,  
Madrid.  
Canton,  
Potsdam,  
Syracuse,  
Albany,  
Rome,

R. C. Lansing,	Minden,	MARYLAND — 1.
J. S. Lee,	Canton,	Baltimore.
C. F. Lee,	New York,	
G. W. Montgomery,	Rochester,	INDIANA — 3.
J. M. Pullman,	New York,	Muncie,
A. L. Rice,	Nunda,	Dublin,
L. Rice,	Fulton,	Logansport.
C. C. Richardson,	Frankfort,	
A. Saxe, D. D.,	Rochester,	ILLINOIS — 10.
N. Snell,	Rochester,	D. P. Bunn,
J. H. Stewart,	Watertown,	J. E. Forrester, D.D.,
E. C. Sweetser,	New York,	J. W. Hanson,
A. A. Thayer,	New York,	C. B. Lombard,
C. W. Tomlinson,	Hudson,	R. H. Pullman,
D. C. Tomlinson,	Fairport.	W. H. Ryder, D.D.,
		H. Slade,
		O. F. Safford,
		T. H. Tabor,
		J. P. Weston, D.D.,
		MICHIGAN — 6.
		M. B. Carpenter,
		A. P. Folsom,
		H. L. Hayward,
		A. W. Mason,
		G. Merrifield,
		J. Straub,
		WISCONSIN — 2.
		G. W. Lawrence,
		C. F. Le Fevre, D.D.,
		IOWA — 4.
		A. J. Chapin,
		W. W. Clayton,
		W. W. Merritt,
		E. A. Van Cise,
		MINNESOTA — 3.
		M. Goodrich,
		J. Marvin,
		J. H. Tuttle,
		MISSOURI — 1.
		S. Hull,
		Brookfield.

Total number of clergymen present, 242.

## Diffusion of Universalism.

### Cheap Books and Tracts.

At a meeting of the Business Committee of the late Universalist General Convention, Sept. 22d, Mr. Joy in the Chair, the following Report, in response to his resolve submitted to the Convention on the 20th, and by that body referred to this Committee, was presented and read by Mr. Greeley. A majority of the Committee, while heartily concurring in its spirit and in deeming it most desirable that the ob-

ject contemplated therein be somehow achieved at an early day, felt obliged, by preëxisting engagements and committals of the Convention with regard to the Murray Fund, to withhold their sanction, but united in expressing a wish that the Report be printed for general consideration. It is accordingly, as a Minority Report, commended to the attention and judgment of the Universalist Church.



## REPORT.

The fundamental conceptions of God, of His paternity, benignity, and invincible loving-kindness, which underlie the Universalist faith, are now widely accepted and commended outside of our Church. Among enlightened thinkers and writers, they are rarely questioned. The growing abhorrence of War; the general repugnance to religious persecution and to every phase of priestly assumption or domination; the universal reprobation of every form of judicial torture; the demand, ever widening and growing more and more imperative, that even criminals shall be treated humanely, and that justice shall be purified of every trace and taint of malignity, attest the prevalence of ideas familiar to the fathers of our Church, and as widely reprehended, when first propounded by them, as was their central, vivifying truth that our Heavenly Father will, in His own good time, "have all men to be saved."

But, while these benign and just conceptions of the Divine character and purposes are very widely accepted, their source is not so generally recognized. Thousands this day reject the Bible and the Christian faith, because these are supposed by them to teach that God will cast off forever, and consign a very large portion of the human race to endless suffering and woe. Very many are thus ranked with infidels and skeptics who, if they knew that the truly Christian view of the Divine government renders it infinitely merciful as well as inflexibly just, and makes the salvation of our entire race its object and consummation, would gratefully enroll themselves as disciples of Him who "came not to destroy men's lives, but to save them."

It is high time that these were made acquainted with our faith, and with the Scriptures which affirm and uphold it. It is high time that an effort worthy of our strength as a church were made to enlighten those who now sit in darkness, as to the perfect accord which exists between the true Christian faith and the most cheering conclusions of the enlightened human understanding, the most benignant aspirations of the tender and loving human heart.

To this end, we advise and recommend that the Murray Fund be made up, so soon as possible, to the full amount of \$200,000, and that it be sacredly devoted, with such additions as may from time to time be made to it by public contribution, gift, bequest, or otherwise, to the

publication of the standard works wherein our faith is explained and defended, and of such as may hereafter be added to the list, together with a series of Tracts of 16 to 64 pages, each illustrating fully some phase of the Christian scheme of salvation, or elucidating some portion of Scripture which has been understood or claimed to teach the eternity of evil and misery. We may fairly calculate that these works and tracts can thus be printed and sold at less than half the lowest prices for which they have hitherto been afforded. Balfour's *Inquiries*, in one volume, for \$1, Ballou on the *Atonement* for 50 cents, Whittemore's *Plain Guide to Universalism* for a like sum, and the *life of John Murray* for 25 cents, would probably be among the first fruits of such a devotion of the Murray Fund as we contemplate, though only the income of that Fund be invested in the enterprise, under the direction of capable, experienced and thoroughly responsible Trustees familiar with business, and some of them acquainted with printing and publishing.

Should the Murray Fund be thus devoted, a central office, or publishing house, will be required, with branch offices for distribution in every considerable city where our Church has a foothold. Societies auxiliary to the movement will naturally spring up in every State and in almost every live church of our order—each society raising funds according to its ability, to be invested in the works issued from the publishing house at cost, and resold to members and others, where that is possible, or distributed without charge where such distribution shall be deemed advisable. Should the central effort be thus generally responded to, it is not too much to expect that One Hundred Thousand volumes of our standard works, and at least One Million Tracts, may soon be annually disseminated, mainly among inquirers who regard Universalism with favor as a system eminently worthy of Infinite Goodness, but are not yet aware of the unanswerable testimonies to its truth which illumine the pages of Sacred Writ, from the consoling assurance divinely given to our first parents in the hour of their greatest tribulation down through the long line of prophets to the gracious words of Him who spake as never man did, and to the favored disciples and apostles who concurred in perceiving and attesting that the Father sent the Son to be the Savior of the world.

The Murray Fund has already been conse-

crated to the promotion of Education and of Missions. We submit that in no way can it be employed to subserve these ends more effectively than by placing the best books and tracts which explain and commend our faith within

the reach of all who will buy or read them at prices so low as to render them everywhere accessible, yet in print so large and clear that none who can read at all will find their perusal difficult or disagreeable.

All which is respectfully submitted.

HORACE GREELEY,

F. J. WALDO.

# ONCE IN A HUNDRED YEARS.

[From the UNIVERSALIST of Oct. 1, 1870.]

Such a festival of thanksgiving and joy as the Universalists of America kept last week on Gloucester Fields, can take place in the history of no people oftener than "once in a hundred years." Nothing but the rounding of a complete cycle could at the same time so strike the imagination and enlist the enthusiasm. A demonstration so vast in its proportions and grand in its significance, could not have been the product of any ordinary emotion. It required the sacrifices and memories of a hundred years. Every one felt that he was on historic ground at an historic hour. In the presence of an event of such magnitude and moment personal ambitions and animosities were alike forgotten. The greatness of the occasion made the most conspicuous individual humble; while it lent dignity to the least.

The most impressive feature of the occasion was the number of people present. Fair and perfect as the weather was, few were so prepared for the spectacle as not to exhibit unfeigned astonishment at the size of the multitude. Exaggerated estimates have, of course, been made of this, as of all other large gatherings. But the actual truth is sufficiently incredible. On Wednesday it is certain that there could not have been less than twelve thousand people on the ground; and Thursday the number could not have been much smaller. Of this great throng it is doubtful if more than two or three hundred were there merely as spectators. Unlike what is usual in such assemblages, there were almost no "outsiders." It was a pure Universalist congregation. And a more orderly, intelligent, wholesome looking multitude was, we venture to say, never gathered in New England. The police employed for the occasion report an extraordinary reign of sobriety and quiet, not only on the grounds occupied by the dwellers in tents, but throughout the town.

The "Mammoth Tent" was provided with seats for about 5000 persons. The central portions were uniformly "packed"; and during the meetings of Wednesday afternoon and Thursday forenoon and Thursday afternoon,

the entire enclosure, including all the standing space outside of the seats, and on and around the platform, was densely filled. Probably not less than 7000 persons listened to Dr. Chapin's sermon before the Communion Service, Thursday afternoon. Besides the great tent, there were on the ground 120 smaller tents, ranging all the way from the small Sibley tent up to the caterer's spacious saloon. The Publishing House Tent was the head quarters of the Camp, and through that the multitude coursed unceasingly from early morn till late in the evening.

The arrangements, made by the Committee of the Gloucester parish for the accommodation and comfort of the hosts of their brethren who came from all sections of the land, elicited the warmest praise. In the midst of the driest season known in New England for fifty years, they managed to have on the camp ground an abundant supply of pure, cold water. In the selection and laying out of the camp grounds, in the disposition of the tents, in providing facilities for communication, transportation and the transaction of business; in politeness, attention, patience and unstinted liberality, they have shown themselves equal to the great emergency and superior to the most sanguine expectations. The families with whom nearly two thousand people were entertained for four days, made such an impression on their guests as led to the most extravagant eulogies. If we should report a tithe of the flattering things we have heard of Gloucester hospitality, those so unfortunate as not to be at the Convention, would suspect us of fabrication. The Committee, the parish, the citizens, everybody that undertook in any way to exhibit the welcome of the town and people to the Centennial Convention, covered themselves and their city with lasting honor. And when it is remembered that the burden laid on the Gloucester brethren is many times greater than that any other place or parish has ever been called on to bear, it will be seen that we speak the very highest praise when we say that they came short in nothing.



Our complete report of what was done and said at the different meetings of the session, affords as good an opportunity of estimating the importance and character of the great convocation, as can be given to any one who was not present. We give the Occasional Sermon, the leading Addresses at all the meetings, the Reports and the Communion Sermon, entire. Although we give up nearly thirty columns of our regular issue to the Convention reports, and print a supplement of thirty-two columns, brevier type, in addition, we find ourselves compelled to abridge our notices of many of the services. We believe, however, the *UNIVERSALIST* of the present week conveys to the public the fullest report ever made by a Universalist journal of the doings of any denominational body.

It would not be difficult to mention some things to which one critically inclined might take exception, or in respect to which, at least, he might suggest improvement. Those who had often read paragraphs in praise of the unusual foresight, promptness and care of the management of the Eastern Railroad, could not suppress a feeling of disappointment when they found themselves obliged to spend three hours and a-half on the passage from Boston to Gloucester. No improvement was made in this feeling by the necessity which compelled one-third of the company to stand the whole distance. In the meantime, it operated unfavorably to most people, not to be able to find either in Boston, or anywhere along the route, or at Gloucester, any person who appeared to have any authority or who was ready to assume any responsibility. Perhaps it would not be correct to say that the Eastern

Road — as to the Universalist Centenary Celebration — was badly managed; but it certainly seems to us a just statement to declare that it was not managed at all. From whatever censure is conveyed in the foregoing remarks, we wish wholly to except the agent appointed by the Eastern Road to countersign tickets at Gloucester, Mr. B. S. Ally. The task he undertook was truly herculean; but he performed it cheerfully, completely, and to the satisfaction of all.

The press, generally gave such attention to the Celebration as its importance demanded. The Gloucester *Telegraph* and *Advertiser*, presented very full and accurate reports, filling most of their editorial pages. The Boston *Journal*, *Traveller*, *Transcript*, *Herald*, and especially the *Post*, were furnished with reliable and readable accounts of the Convention's proceedings. The Boston *Advertiser* atoned by a handsome editorial for its meagre despatches. The New York *Times* was represented by a gentleman who knew how to do ample justice to the occasion. The *Tribune* had two reporters and its editor-in-chief present, and gave over four columns of its space on Thursday morning to Dr. Miner's Sermon. The Springfield *Republican* published an excellent report of the doings of the Convention, and we learn that papers in Philadelphia, Chicago, Cincinnati and some other cities, printed liberal despatches from the Gloucester Convention.

Making all due allowances and subtractions, it still remains an unquestionable fact that the largest religious convention ever held in this country, was in almost every respect entirely successful, and more than satisfactory.

## THE PRESS ON THE CENTENARY CELEBRATION.

We give below the editorial comments of a few of the leading papers of the country, on the great centenary celebration of our church. We preserve them in this connection as appropriately illustrative of the history of the event.

*(From the New York Tribune.)*

The doctrine of the final holiness and happiness of all men has been held in nearly every age and every branch of the Christian Church; but JOHN MURRAY is very justly regarded as the founder of the Universalist Church in America. The Universalists of this country, therefore, date the origin of their denomination to September, 1770, when Mr. Murray preached his first sermon in the United States, and when the first Universalist Society was organized in the land.

To signalize the year, to express their gratitude for the success which has been given them, and to prepare for a better future, the United States Universalists' Convention, through Committees appointed for these ends, has summoned its conventions and churches to liquidate their debts, to renovate old churches, and build new ones; to endow colleges and schools, and multiply means and agencies for missionary work. And, specially as a memorial of their centenary year, they have proposed to raise the generous sum of \$200,000 as a "Murray Centenary Fund," to be invested, and the income to be given to the missionary work of their Church. The Convention met yesterday at Gloucester, Mass., and the reports in other columns are something of the vitality of the body and the vigor with which they have pushed forward their work. The convention will be in session for three days.

*(From the Boston Advertiser.)*

There is hardly any chapter in the religious history of the world that savors of romance more than that which relates to the origin and growth of the Universalist denomination in the United States. The Pilgrims came to New England to enjoy religious freedom, but they were a company of men who thought alike and were prepared to act together. Even the apostles were eleven in number after

the death of their Master, and there were numerous pious women to advise, comfort and strengthen them. But John Murray fled from persecution in a spirit somewhat like that of Elijah when he escaped from Ahab to the mountain with the mournful cry that he alone of all the servants of the Lord was faithful. And as Elijah found that even in his depression and desire for death his God had still a work for him, so Murray discovered that it was not without a purpose that he was driven from his native land, but that there was left to him the work of founding on these shores a new denomination destined to grow to proportions which no man may limit.

The sight at Gloucester this week, where thousands of those who profess the faith which Murray came to teach are gathered, is one in which all Christians may well be interested. Differ as men may as to the truth or heresy of the particular doctrines which are the basis of the gathering, it is a present example of the growth which a denomination may make in a comparatively short time by dint of diligent work. At the same time the condition of the denomination to-day is as good an answer as it could desire to one of the severest criticisms that have ever been made upon it. If Universalism be true, it has been said, there is no need of any religion at all, and as the doctrine spreads, the outward practice of religious duties at least will decrease. But, on the other hand, the facts remain that as the denomination gains power and numbers it is among the most active in building churches, establishing schools, founding papers to inculcate its specific doctrines, and, in fact, in all the works of a progressive Christian church. The Gloucester meeting marks an era in its history. The one hundredth anniversary of the foundation of the denomination in this country has been signalized by the raising of a very large sum of money by the voluntary contributions of its members, its position as one of the important systems of belief is recognized, its day of small things is past. If its opportunities are wisely used it has a future before it of growth and prosperity, many fold more brilliant than has been its increase during the centenary just closed.

(*From the Springfield Republican.*)

We are just coming into a generation of centennial celebrations. The last third of the eighteenth century in this country was marked by so many great events and so many birthdays of sects, communities and revolutions that the corresponding period of this century cannot but be a succession of centenary jubilees. Prominent among these will be the religious, in which the Methodists led off in 1866, and are followed by the Universalists in 1870. The centennial thanksgiving of the latter denomination has culminated this week, with the United States convention at Gloucester, that being the site of the first church edifice ever built by a Universalist society in this country.

The origin of Universalism in America did not lack that almost miraculous coincidence of circumstances which somehow characterizes all great beginnings and makes them smack of "special providence." John Murray was an Englishman, whom the preaching of John Wesley and Whitefield had induced to become a Methodist preacher. Being converted to Universalism, he suffered so much from the persecution of his old associates and from private misfortunes, that he resolved to start life anew in America. At that time, there lived in the village of Good Luck, on the coast of New Jersey, Thomas Potter, a planter of little learning, but of a vigorous and speculative mind. He had wrought out for himself a religious faith that he longed to hear preached to the world, and, to accomplish his desire, built a church at Good Luck. To this church he invited preachers from far and near, but he never found one who held forth his doctrine, and the plain, barn-like edifice, which, we believe, is still standing, came to be termed in derision by the villagers "Potter's meeting-house." One Saturday morning in September, 1870, an English vessel was discovered becalmed in the offing, and Potter was seized with so profound a conviction that it bore him his apostle that when Rev. John Murray, with other passengers, strolled upon the shore, the eccentric planter, without the ceremony of an

introduction, met him with "Thou art the man," and a pressing invitation to his house and pulpit. The greeting was a little startling and not altogether welcome to a man who was flattering himself that he had left his past life altogether behind. But Potter was urgent and Murray agreed to stay and preach if the wind did not change so that he could go on to New York. The wind did not change, he preached, Potter embraced him after the discourse, and in that hour began the career of the Universalist denomination in America.

The subsequent career of Murray was hardly less stormy than the previous portion. Gravitating toward New England, — then, as now, the most promising field for heresy, — he preached at various places, longest at Gloucester, where he established, by a long litigation, the existence of the Universalist denomination before the law. He came near being expelled from the town on a trumped-up charge of toryism, and afterward became chaplain of the three Rhode Island regiments in the Continental army, being an intimate friend of General Greene. The other chaplains petitioned against the appointment, but Washington confirmed it. As Universalism is now preached, it is more the doctrine of Father Ballou than of Murray, but the central idea was common to both.

The denomination as now constituted is well planted as a church, while its influence has been exerted to a still greater extent in ameliorating the severity of contemporary theologies. It now has two million dollars invested in educational institutions, three of which are of collegiate rank, — Tufts college being the most promising. The academic schools take a high rank. In its educational field is the most pressing need of work, and to this purpose the denomination must bend its best energies to keep pace with the other sects of the time. The special work commemorative of the present occasion has been the raising of \$200,000 for general purposes, a fund which each succeeding year will probably see largely augmented.



(*From the Boston Traveller.*)

The celebration of the American Centenary of Universalism at Gloucester, last week, is one of the most agreeable incidents of the time. A comparison between 1770 and 1870 must be highly gratifying to John Murray's followers. Then a Universalist was considered by most Christians as being no better than an Atheist in respect to his religion, no matter how estimable he may have been in respect to morality; but now the whole Christian world recognizes the religious worth of Universalists. No denomination exists in more deserved respect.

(*From the Christian Register.*)

The *Register* heads its article "A Hundred Years," and says: The Universalist Centenary, which was celebrated at Gloucester, last week, was a notable gathering, and furnishes a positive proof of the progress of a large and liberal Christian faith. If we go back a hundred years and recall the time when John Murray startled the Puritans of Massachusetts by preaching the doctrine of God's impartial and universal love to a scanty congregation, and put that fact by the side of the thousands and tens of thousands who came to Gloucester from all parts of the country to commemorate the history of a hundred years with its rich results—as thus we put the past and present face to face, we see what a progress has been made in the popular conceptions of the character of God. On this one point the Universalists have effected a wide-spread change. They have not only organized Universalist churches, built schools, founded colleges, and established journals and printing houses, but they have also powerfully influenced the religious ideas of the larger sects. As they therefore gathered during the week in such crowds to recount what they had done, and to take a new start for the future, they could not fail to rejoice and take courage.

In every respect the celebration was a success, and the result will be to give new enthusiasm to the whole denomination. The convention proper,

which met at Gloucester, is a close representative body, small in numbers, and with clearly defined powers. In connection with this was what may be termed a mass-meeting. On Thursday there were interesting services at Murray's old church, which is now a barn, and also exercises at the grave of the well-known apostle, Jones. It is a curious fact that the Orthodox sent the flowers for the one and the Baptists for the other. Besides the preaching in the tent, several churches were open at different times for religious services. The great lights, both lay and clerical, were present. The Universalists have a number of earnest and efficient female ministers, and most of these were present, and proved themselves the peers of their brethren both in the pulpit and on the platform. The women have raised thirty-three thousand dollars towards the centenary fund. On Thursday, Rev. Charles Lowe and Rev. E. E. Hale, as a committee from the National Conference of Unitarian and other Christian Churches, offered the greeting of their body, and Rev. Mr. Hale made a very effective speech. A correspondent of the *New York Tribune* thus characterizes the speech and speaker:—

"One of the most spirited and stirring speeches of the Convention was that of the Rev. E. E. Hale, the orthodox Unitarian and energetic editor. He came to the front with never a trace of Col. Ingham in matter or manner, and asserted the doctrines of spiritual brotherhood and liberal Christianity in a way almost powerful enough to make John Murray walk forth approvingly from his grave. Mr. Hale believes in the intimate and vital connection of practical life and religion. As for the bases of our political and religious existence, 'America has chosen for better or worse, universal suffrage. And what does universal suffrage mean, but that the doctrine of total depravity is folly and blasphemy!'"

We congratulate our Universalist friends on the success of their Centenary celebration. It will doubtless help forward the work of emancipating the world from a false theology, and hasten the building up of the great Liberal Christian church of the future.

# CENTENARY HYMNS.

The following original hymns, written by the authors severally named, were sung by "the great congregation" at the Jubilee in Gloucester during the series of meetings held there. We give them in this place rather than break up our reports of sermons and addresses to insert them where they were used. The hymns of Mr. Adams and Mrs. Bingham were sung during the service connected with the delivery of the Occasional Sermon; that of Rev. C. H. Fay being the closing hymn.

## I.

BY REV. JOHN G. ADAMS.

TUNE. — *Keller's American Hymn.*

Children of light! lift your voices on high!  
Sing ye glad praises to God in this hour;  
Voices of mortals to angels reply;  
Sing of His wisdom, and goodness, and power.  
Sing of that grace by the Father revealed,  
Grace to no nation or people confined,  
Grace in the Son, whom the Father hath sealed,  
Full and complete for the race of mankind!

Praise that through clouds which so heavily hung  
Over the tribes and the nations below,  
Shone this glad truth, which the angel-choir sung  
Over still Bethlehem, ages ago;  
"Peace on the earth, and good-will to mankind!"  
Truth which all heaven delights to proclaim;  
Truth in which mortals exultant shall find  
Highest of glory to God's holy name.

Praise, that this truth through a century gone,  
O'er our broad land hath its radiance shed;  
Praise, that its brightness, increasing, shines on,  
Light to the blinded, and life to the dead!  
So through all ages its mission shall run,  
Waking glad anthems on earth's farthest shore,  
Making the Church and Humanity one —  
One in Christ Jesus, the Lord, evermore!

## II.

BY MRS. H. A. BINGHAM.

TUNE. — *Webb.*

The gospel trumpet is sounding;  
The hosts of truth increase;  
With countless foes surrounding  
Their warfare cannot cease.  
From fields of conquest sweeping  
To victories yet unwon,  
The same glad footstep keeping,  
Their shining ranks march on.

Above their thousand banners,  
One royal flag they bear;  
Ten thousand glad hosannas  
Proclaim one Lord is there.  
The hosts of sin assailing  
They press through strife and loss,  
In one great Name prevailing, —  
One army of the Cross.

The myriads gone before them,  
With martyr, saint and seer,  
In brighter ranks bend o'er them,  
Their conquering way to cheer.  
And lo, the far off dawning  
When all their strife shall cease, —  
The glad millennial morning,  
The thousand years of peace!

Through conflict stern and glorious  
To that great end they move,  
When Christ, the King victorious,  
Shall reign o'er all in love.  
That Truce of God unending  
When, every conquest o'er,  
One mighty song ascending,  
Shall praise him evermore.

## III.

(BY MRS. C. M. SAWYER.

TUNE. — *Rockingham.*

O, long-remembered be the day  
When, o'er the stormy ocean-way,  
The tempest driven vessel bore  
The Saintly leader to our shore!

Uncalled, unheralded, alone;  
His mission to himself unknown:  
A prophet sent by Heaven he came  
A FATHER'S Goodness to proclaim.

A God, vindictive, cruel, cold,  
His blinded servants taught of old:  
Unseen the Mighty Love which gave  
His precious Son the world to save!

Not thus he taught for whom to-day  
Our reverent thanks to God we pay —  
That wondrous Love which angels sung  
E'er filled his heart — inspired his tongue!

Ye priests, who reap the fields which he  
First sowed 'mid scorn and obloquy,  
O, tireless, to your labor go,  
Like him — a hundred years ago!

## IV.

BY REV. RICHMOND FISK, JR., D.D.

On summits of a hundred years, —  
Our mountain heights of faith and love,  
We stand to-day released from fears,  
And lift our hearts to God above.

We look o'er fields of anxious toil,  
Wherein the fathers lived and wrought,  
Who scattered broadcast o'er the soil,  
The seed from Gospel garner brought.

We look adown the years gone by,  
E'en back a hundred years ago,  
Where round the dying, shadows lie,  
And future life seems fraught with woe.

For threatenings then were in the air,  
Dire mutterings then were in the clouds,  
And human hearts were in despair,  
And human faith but pall and shrouds.

Christ's "Peace, be still," had little power  
 To calm the tempest driven heart,  
 When day by day, and hour by hour,  
 Was heard: "Ye cursed and lost depart."

To preach, "They shall be comforted,"  
 Or sing, "The boundless love of God,"  
 Was heresy, and in its stead  
 Stood flaming the avenging rod.

But on the darkness of those days  
 A marvellous light shall now appear,  
 For Murray comes with prophecies  
 Of God and angels standing near.

And now we celebrate the day  
 That gave our land this dawn of light;  
 And 'mid rejoicings let us pray:  
 God clothe us all with zeal and right.

## V.

BY REV. C. H. FAX.

TUNE. — *Old Hundred.*

Our hearts, O, God, beat high with fears  
 And hopes, at this impressive hour;  
 A Cent'ry's knell tolls on our ears,  
 Its closing night-shades round us lower.

An hundred years are now complete,  
 Since on these shores our Murray gave

The Gospel anthem's key-note sweet, —  
 Love's own purpose ALL to save.

We thank Thee for his hopeful voice,  
 Which rang so clear around our land,  
 And made the dismal wilds rejoice,  
 And deserts bloom on every hand:—

Which shook grim error's sable throne,  
 And rent the gloom of vengeance's storm,  
 Till truth's fair sun in beauty shone,  
 And showed us mercy's lovely form.

The praise be Thine for all who chose  
 With him to toil, endure and dare;  
 And as their fame before us goes,  
 May we their mantles meekly wear.

— Lo! now the shadows drift — and pass  
 O'er all the sky a dawn appears;  
 And bright as dew drops on the grass,  
 Moves on another Hundred Years.

Our Father's God, we now would crave  
 Thine aid, as here, in trust, we pause  
 To pledge, with banded hearts and brave,  
 Anew our fealty to Thy cause.

O, bless the banner that we bear;  
 Lead Thou our hosts till strife is done,  
 And strains go sounding on the air,  
 That all in Thee and Christ are one.



















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